

REFORMED CHURCH MESSENGER

Unbelievable, But True

A Prayer

ALMIGHTY GOD, Who art high and holy and lifted up, we call Thee Father, but the sound is strange in our ears. For it seems too good to be true that we are Thy children. It sounds too plain to be wisdom, too daring to be claimed by our craven hearts, too big with gentleness for a race that understands hatred better than love, too close to the happiness of earth to be akin to the blessedness of heaven.

Forgive us, O Lord, for having thrust Thee afar off upon a distant throne, shrouded in majesty and veiled in anger from our erring race. All too much have we deemed Thee a dread monarch, Whose will is to be obeyed but Whose purposes are past finding out, giving Thee titles of honor without end, while our hearts are far from Thee.

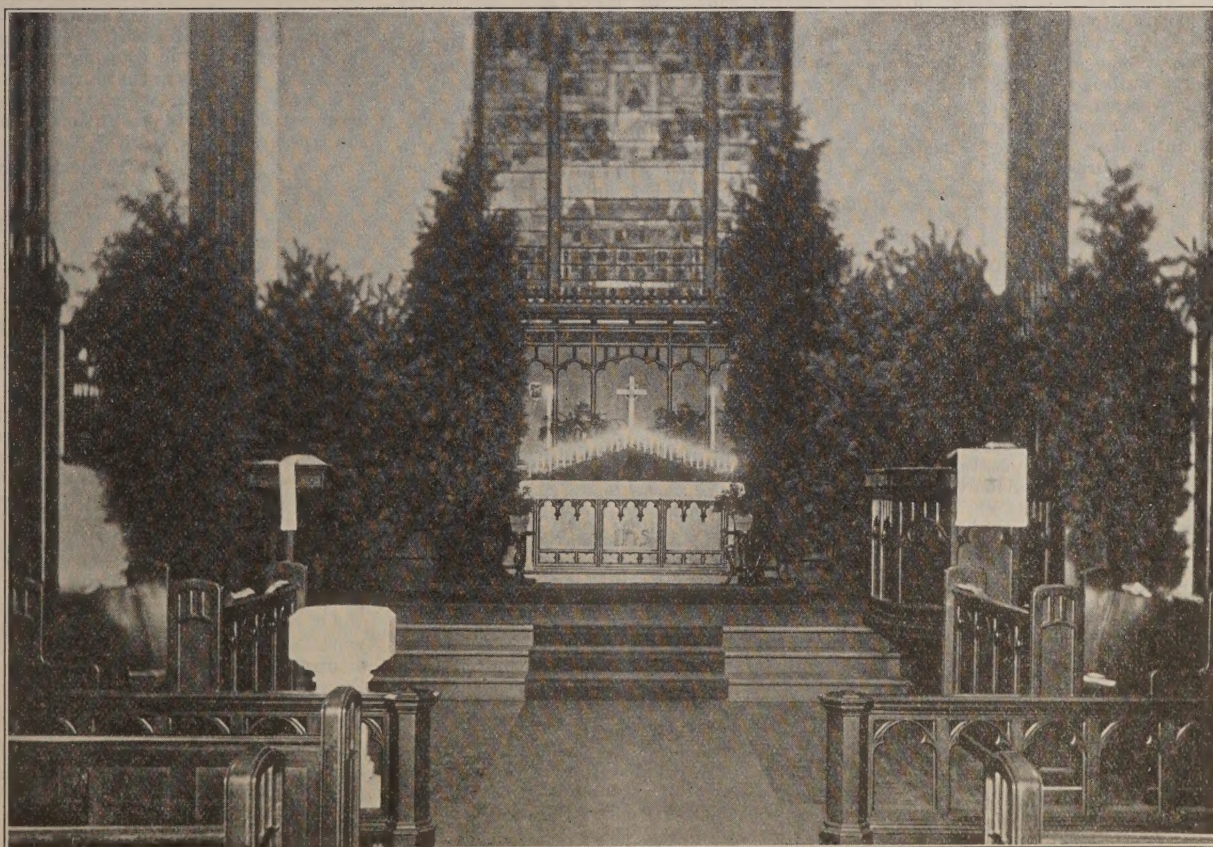
Yea, in our ignorance we have called Thee the great Unknown, and in our doubt we have named Thee the great Unknowable, and in our despair we have yielded to the fear that Thou wert not at all.

Then there came One Who took our little ones in His arms and sat down with us and blessed our daily bread, talked with us at the corner of the busy streets, and walked up the hill with a Cross upon His back.

Now we know that Love is also Thy name and that life can have no grander purpose than to know Thee better and to love Thee more.

Help us, O Father, to claim our rich inheritance, in the name of Him Who has made us glad with the unveiling of Thy face. Amen.

Addison H. Groff.



DECORATIONS FOR THE IMPRESSIVE CANDLELIGHT SERVICE IN GRACE REFORMED CHURCH, SHIPPENSBURG, PA.,
THE REV. C. EUGENE BLUM, PASTOR

PHILADELPHIA, DECEMBER 8, 1932

ONE BOOK A WEEK

ANDREW CARNEGIE

There have been innumerable magazine articles written about Andrew Carnegie; several biographies, including his own fascinating Autobiography; but at last we have a book which gathers up all that is in the previous articles and books; adds to them the results of the perusal of hundreds of letters, conversations with friends of Mr. Carnegie and personal visits by the author to all the places associated with Mr. Carnegie, beginning with the childhood home at Dunfermline. I refer, of course, to the two volume book "The Life of Andrew Carnegie," by Burton J. Hendrick (Doubleday, Doran). Mr. Hendrick had already made a great reputation as a biographer by his Life and Letters of Walter Page and this biography, on which he has spent five years, is an even greater piece of work. Nothing of importance in Mr. Carnegie's career has been left out and I suppose it will be the final and monumental story of his remarkable life.

And what a remarkable life it was! How full of romance and dramatic incident! How unique a blending of the practical and idealistic! How rare a combination of the genius both for getting and for giving; for administration and for dreaming; shrewd man of affairs and at the same time poet and mystic. Perhaps only in a Scotchman are all these things ever combined.

The romance began in childhood. Born in a hand weaver's cottage, in humblest circumstances, brought to America at the age of twelve, beginning work immediately in a cotton mill at \$1.20 a week, soon, always on the alert for better things, finding a place as telegraph messenger at double the wages he was getting; in odd moments learning to operate the telegraph and soon becoming an operator; attracting the attention of the superintendent of the Pennsylvania Railroad by his ability and affability; advanced from one position to another until at the age of twenty-four he was Superintendent of the Pittsburgh division of the railroad.

Always alert for every new thing, he soon began making ventures of his own. Mr. Hendrick goes into considerable detail in telling the story of his business life. It reads considerably like a fairy story. Everything the young man touched turned into gold. He was one of the first to see the possibility of the sleeping car; he was the first to see that iron railroad bridges were better than wood; he was the first to see that one steel rail outlasted eight iron rails; he introduced the Bessemer process into America—and so on, one thing after another, until, when the time came to retire from "getting", he had one of the largest fortunes the world has known.

To me the romance of the giving is much more fascinating and the genius displayed in giving equal to that which amassed the great fortune. No man has shown so much originality and genius in giving. He began with libraries. He had always craved books and had found it difficult to get them. He decided to place public libraries all over the world, having in mind the ambitious boy as well as the general reader, and these beautiful libraries stand in over 3,000 towns. He loved music and gave away Church organs by the thousand, that all who loved music as did he might come under its healing touch. He realized that college professors, with their modest salaries, were somewhat hampered in their work by financial worry for the future and he created the great pension fund for professors. He knew that there were hundreds of young men with genius for research who, if freed to carry on their investigations, might add much to the store of helpful knowledge, and he established the great foundation at Washington for research work. He noted how the heroes of war were rewarded and if killed in action, their families recompensed. He set aside a great foundation for the heroes of peace. Somehow he had achieved early in his manhood a hatred of war. He thought it both unchristian and foolish. He therefore established two great Endowments to be used in the substitution of judicial

methods for war in the settlement of international disputes, and for the preaching of the Gospel of goodwill. He gave further evidence of his faith in the new order by building a great palace at The Hague to house the World Court and that Court now exercises its lofty functions in its chambers. To Pittsburgh went many millions of dollars for the magnificent Institute and the neighboring schools of technology. One might go on. But note how every one of these gifts, excepting perhaps the Pittsburgh institutes, are new forms of giving, betraying a real genius and evidencing much careful thought over what would most bless the long future. If, perhaps, Mr. Hendrick's volume is the final "Life", yet it may well be that, some time in the near future, a book might be written giving the story of how these gifts had their creation in Mr. Carnegie's mind, what influences determined their shape and form, and the story of what thus far has been accomplished by each endowment so far as it is possible to estimate influences in this world.

I suppose that to some who knew Mr. Carnegie intimately any biography would be somewhat disappointing. All the facts are in Mr. Hendrick's book, but all of Mr. Carnegie is not quite there. There was a certain tenderness in the later years that was very beautiful. There was an idealism that sometimes quite moved his closest friends. There was a poetic, mystical quality in him that was more than the Celtic element in his heart—a quality that came out, for instance, when he recited poetry—and how he could recite it! It now and then came out in his extemporaneous words at dinners and meetings of various sorts—as in the never-to-be-forgotten response to Baron Destourelles de Constant when the Baron invested him with the Legion of Honor. And for one who had so long been immersed in things, there was a remarkable consciousness, which now and then manifested itself in his intimate talks, of the Unseen World.

Frederick Lynch.

NOTES ON A WINNING CAMPAIGN

As the debt-lifting campaign for the Board of Home Missions continues, more and more interesting developments are occurring. Many of these reveal not only a spirit of co-operation, but one of unselfishness on the part of men and women of the Reformed Church. Under the plan of the campaign, many opportunities are offered for people to co-operate.

Mrs. L. L. Anewalt, of Allentown, taking an active part in the W. M. S., decided, when she made her subscription to the Board of Home Missions' campaign, that she would have the insurance issued, and the Board of Home Missions made the beneficiary. By so doing, Mrs. Anewalt is not only helping the Board at this critical time, but upon the maturity of the insurance, the Board will again be helped.

Harvey C. Bickel, Attorney-at-Law, of Baltimore, has written headquarters saying that the Mortgage Redemption Plan is a splendid method to clear the debt of the Board, and has requested Chairman Fretz to put him down for one unit.

The Rev. H. J. Naftzinger, of Hegins, Pa., was unable to attend the Sunbury meeting held recently, but he has written to headquarters asking for subscription cards, declaring that he is confident that he can secure at least six subscriptions.

The Ladies' Aid Society, of Grace

Church, Easton, decided to subscribe and have already turned in a signed card to headquarters. They have placed the insurance upon one member of their group, making their own organization the beneficiary, thereby not only helping the Board of Home Missions at this time, but arranging it so that their own Aid Society will be benefited.

Dr. A. J. Kern, of Slatington, a member of St. John's, who, this coming year, celebrates his 45th anniversary of the practice of medicine, is deeply interested in helping clear the Board of its indebtedness. Even though Dr. Kern is beyond the age limit for the insurance, he has subscribed and placed the insurance upon a member of his family, making two other members of his family beneficiaries.

Rev. Edgar W. Kohler, of Summit Hill, Pa., has already secured three signed units in the campaign, and expects to secure several more.

A meeting of the Consistory of Emmanuel Charge, Lansford, was held during the past week, and with the co-operation of Rev. Paul L. Troutman, solicitation is under way.

Through the efforts of Attorney Geo. A. Rupp, Herbert B. Wagner, Ernest B. McCreedy and Dr. Amos O. Reiter, St. John's, Allentown, is doing its share in raising the required \$300,000.

Rev. Frank W. Teske, of St. Mark's,

Easton, with the members of his Consistory, is carrying through the solicitation of prospects and is determined to exceed the total subscriptions from First Church, of Easton; however, Rev. Geo. A. Creitz and his men have set a fast pace for St. Mark's.

St. Andrew's Church, Lancaster, has exhibited an unusual support of co-operation by announcing subscriptions both from the Sunday School and the Church. These two subscriptions will not only aid the Board of Home Missions in its time of need, but will eventually bring back to the Sunday School and the Church more money than they give to the cause at this time.

An enthusiastic endorsement of the work of the campaign was made at a meeting in Lancaster on Nov. 28 by Dr. George W. Richards, President of the Theological Seminary. His comments included a statement that nothing should stop the Church in completing this fund and it should be only the beginning of a greater financial effort.

Under the inspiration of Dr. Charles W. LeVan, members of the Mechanicsburg Church are making a thorough canvass of their membership. Dr. LeVan commented at a Harrisburg meeting that the need of the Board of Home Missions was closest to his heart and that this program must

(Continued on Page 22)

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EDITORIAL

A TRIBUTE TO A CENTENARIAN

My intimate friendship of more than fifty years with Dr. William M. Guilford of Lebanon, Pa., constrains me to join his host of warm admirers in paying tribute to a faithful Churchman as well as to a prominent physician.

Reaching the century mark, in this age, is a distinction that few persons attain. It is no wonder that Dr. Guilford should receive many congratulations and gifts from dignitaries in the State, officials of medical associations and of the University of Pennsylvania, of which he is the oldest living alumnus.

From early youth he had the ambition to enter the medical field, and his successful practice of 78 years proves that he was destined by nature to be a physician. Great as was his career in the medical world, the secret of it was due largely to his Christian character. He was one of the physicians who could regularly attend worship in St. John's Reformed Church and also minister to the comforts of his patients on Sunday. No one could be in his presence without feeling that he was a gentleman, kind, courteous and liberal.

It is no wonder that numberless friends have sat in the presence of this venerable patriarch and imbibed the spirit of his sanctified experience. An aged Christian in the service of Christ is a constant witness of God's preserving care. No man grows old in the service of the Lord. "They that wait upon the Lord shall renew their strength." The soul shapes the destiny of our being. Eternity will be to us what we make it in time. "The hoary head is a crown of glory if it be found in the way of righteousness."

—ALLEN R. BARTHOLOMEW.

* * *

PROTEST OR AFFIRMATION?

It seems to be the general view that the recent national election was pre-eminently a protest. Our friend, Dr. William T. Ellis, said in last week's MESSENGER that "even the least thoughtful person cannot escape the truth that the contemporary American mood is one of desire for change." Profoundly dissatisfied with things as they are, the voters simply revealed that they were against the "ins", and ready therefore to give the "outs" a chance. Similarly on the

liquor question this desire for a change manifested itself, we regret to say, in all sections of the country.

As over against this theory, we should like to call the attention of our readers to the following appraisal from the editorial page of the *New York Times*, which not only disputes the claim that the vote on Nov. 8th was a protest, but states boldly that "voters always affirm". Coming from so influential a journal, it is a striking illustration of current materialism, which may well give pause to those who desire to promote spiritual ideals. If the dictum of the *Times* is even measurably true, does it not prove conclusively that we have not as yet repented, even in the smallest degree, of our national sins and shortcomings?

This is what the *Times* says: "It is only a superficial view that the American people never vote for, and always vote against. As a matter of fact, Americans are always voting for, and it is always for the same thing. They always vote for prosperity. If a President happens to coincide with good times, the American people re-elect him. If he happens to coincide with depression and panic, they defeat him. In both instances they vote for the same thing, for prosperity. If this year 1932 had found us as we were in early 1929, there now would be no talk of beer by Christmas, or beer by March 4, or beer within any appreciable time. If Prohibition had coincided with prosperity, the last election would have seen Prohibition upheld. If farmers had enjoyed prosperity these last half dozen years, no one would have seriously thought of Philippine independence. Today the Western agrarians are clamoring to let the Philippines go. But they are not against keeping the Philippines; they are for keeping out Philippine competition. If 1932 were like 1928, the Mayor of New York today would in all probability be James J. Walker. What undermined the late Mayor was not anything that lay in himself, but the contrast between his gay and giddy self and the grave times. The city has not turned against Jimmy Walker. It has turned toward the necessary task of bringing back prosperity. The American voter does not go in for satisfying a grudge. He pursues a solid interest. He does not really punish an Administration for bringing hard times. He merely asks it to make way for an Administration that will bring back good times. He is always for."

Is then this coveted "prosperity" America's highest good? And if so, does America deserve a blessing? If prosperity does return under such circumstances, will it not be a repetition of that tragic case noted in Ps. 106:15: "God gave them their request, but sent leanness (the wasting sickness) into their soul."

* * *

VIGILANTE NEEDED

To reach Tateiwa Township, one must travel from Wakamatsu over fifty miles through the mountains to the southern border of Fukushima Province.

There are three leading men in Tateiwa, all named Hoshi (Star), which is probably the symbol of the clan that centuries ago found refuge in the fastnesses of that region. To distinguish the three leaders, we have to use their given names. All are Christian at heart; one only has been baptized. Keizo San inherited an important inn, at which he feels compelled to dispense alcoholic liquor, and therefore hesitates. Sawaji San had a wife who was barren. He "returned" her to her folks, who promptly gave her to another man, by whom she has children, while Sawaji got himself another wife, who has given him the children he wanted. Tamiji San is an out and out Christian.

One day about sixteen years ago, as I was passing through Tateiwa, Sawaji San begged me to visit Tamiji San, who, he said, was drinking terribly. I did so, and found him lying dead-drunk at the entrance to his cottage. Pressed for time, I laid my card there and went on. On returning to Wakamatsu I mailed to him a copy of Kanamori's "Three Hours' Sermon" on God, Sin and Salvation. It found Tamiji seriously ill in consequence of his long debauch, and deeply chagrined to have treated a visitor from America so discourteously. He read with deep interest, understood, yielded himself to the Crucified One, and was soundly saved.

Two years ago, returning by train to Wakamatsu, in a third-class coach I found myself providentially in the company of Keizo San, now the headman of his township, who appealed to me in behalf of his friend Tamiji. "He is in danger of relapsing. He sips with his friends. He is too valuable a man to lose." In Japan, whether in friendship or business or politics, it is as hard to avoid the sipping of liquor as in America it is difficult to avoid shaking hands. The next morning my first business was to dictate two epistles, to Tamiji San and to Pastor Yamaki. Mori San, the Christian leader of Tonosu, was persuaded to undertake a journey of twenty miles and return, to strengthen his brother. The pillar of the Church in Tateiwa still stands!

—CHRISTOPHER NOSS.

* * *

A FASCINATING STORY

We want to speak to our readers about a book of extraordinary interest and inspiration—the life story of a man who was indeed "of the salt of the American earth", and of whom the publishers truthfully say that he was "a two-fisted preacher, circuit rider, editor and Lincoln-lover, who carved out an honorable career because he was clean and strong." The book to which we refer is *The Autobiography of William E. Barton* (314 pages, \$3, Bobbs-Merrill Co., Indianapolis.)

In the MESSENGER family, to be sure, we always thought of Dr. Barton as "Safed the Sage", and he was a member of our staff for more than ten years, dispensing wit and wisdom in his delightful parables. In this book, in which he tells the story of his remarkable career, you find the same characteristics which endeared "Safed the Sage" to so many hearts. In the splendid introduction to the volume by his son, Bruce Barton, which adds greatly to the value of the book, the dazzling many-sidedness of Dr. Barton is analyzed as a combination of his prodigious industry, his patience, his kindness to all sorts and conditions of people, his humor, and his love. His son says of him: "I have known many if not most of the so-called great men of this country of the past two decades, and not one of them had a finer or more stimulating mind."

The simple story of Dr. Barton's boyhood in the little

town of Sublette, Ill., of his hard-won, happy days at Berea College, of his service as a backwoods teacher, preacher and circuit rider in the mountains of Kentucky and Tennessee, is told with that humorous and tender informality of which he was master, and then the narrative is carried through the period of his rich maturity as pastor of Churches in Ohio, Boston, and for 25 years at Oak Park, in suburban Chicago. We see him as the friend of great men, the pre-eminent biographer of Lincoln, the successful builder of a formerly bankrupt magazine, the outstanding leader in his own denomination and in the wider fellowship of earnest and spiritually-minded men.

It will be a refreshment and spiritual tonic to anyone to come into touch with the zest of this rewarding story, which shows how much Dr. Barton loved life and how well he used it.

* * *

BRAINS ARE MADE TO THINK WITH

The great American curse and danger is intellectual inertia. The average citizen is too tired, or too indifferent, or too busy with business, or too pleased with pleasure, to force himself to vigorous and vital thinking.

That is why we have come to the subjunctive mode in speaking of our national future. A few years ago no patriot doubted that our country, gloriously conceived and gloriously developed, would continue gloriously as the pioneer in freedom, justice, culture, and all the fundamentals of well-being. Now our leading journals begin their editorials with "If" and our competent speakers say, "It is to be hoped".

The recent election, without regard to party success, has shown an astonishing superficiality among the voters. Some writers have been trying to discover just why people cast their ballots as they did. Here are some well-authenticated responses: "I didn't want to hurt Mrs. Hoover's feelings by voting against her husband"; "I was told by an astrologer that Mr. Roosevelt would win"; "I voted for Hoover because my chum said that her father told her that was right"; "I had a hunch that Roosevelt would win, and I wanted to shout with the victors"; "I was strong for Teddy Roosevelt in the old days and any son of his is good enough for me". And so on.

Certain authors have declared that women have shown that they are not prepared for the suffrage and that, therefore, the Nineteenth Amendment ought to be repealed. Instantly, however, the ladies have been able to prove that their sex has no monopoly of stupidity.

Democracy presupposes an alert and intelligent citizenship, and there is no reason in history or common sense to believe that our country can survive unless its people consecrate their brains.

The problems ahead are terrific and unprecedented. How shall we adapt ourselves to a machine age in which one man can do the work formerly performed by twenty or fifty? How shall we, in a period of distress and growing hostility, avoid the war that would wreck the world? How shall we preserve sanity and decency in a citizenship once more deluged with alcohol? How shall we secure from tax-ridden and tax-disgusted citizens the revenue to pay ever-increasing expenses of government? How shall we combat prevalent materialism and give religion a fair chance to emphasize the higher values of life?

In America we cannot delegate these problems to a few. The genius of our civilization precludes monarchy or fascism.

Our task is two-fold: first, to develop in our citizens a capacity for clear, consecutive, constructive thought; and secondly, to either frighten or inspire them so that they will take time soberly to consider the tremendous problems with which modern civilization is confronted.

—G. E. H.

* * *

THOSE GOOD OLD DAYS

The increasing frankness of the hilarious Wets, many of whom are beginning to admit that their opposition to the return of the saloon was not really deep-seated and bids fair to disappear altogether if they can only secure the

repeal of the 18th Amendment, lends additional interest to such a study as has just been made by our old friend, Mr. B. A. Fryer, of the *Reading Eagle*, who has been perusing *The Reading Directory* of 1866, published in those good old days, just after the Civil War, when the dear ladies wore hoop skirts, and two women in full regalia could scarcely pass each other on the sidewalk. The city of Reading then had a total population of 31,000, and the survey shows that the people had a real thirst and no difficulty in quenching it, for "there were 67 saloons and 33 hotels with bars, a total of 100 brass rails on which to rest elbows while the 'bar keep' was getting what was ordered." "Competition must have been very keen," says Mr. Fryer, "for there was a drinking place for every 300 adults."

Perhaps these statistics should be considered in connection with an article on that time-honored institution, the polling place "kitty", which appeared recently in the *New York Times*, in an observance on how elections are conducted in Reading and Berks County, Pa. The "kitty" here referred to is not an animal, but usually a cigar box placed on tables at voting places, in which voters are encouraged to drop contributions for the benefit of the election officials. This custom we are told, was originally started in the days when the country was "legally Wet", but "the election workers were dry and thought they were in need of frequent wetting." The article reminds us that at times there were sharp pronouncements from the Berks County Judges because some of the official computers of ballots bathed their tonsils so often that certain Boards were always late in finishing the count. Some Boards, which should have finished their jobs on Tuesday night, worked until Wednesday or even Thursday. Moreover, some of the returns when completed were often tangled, the Wets on some of the Boards making far more errors than the Dry brothers even could detect or correct.

This article expresses the belief that if Prohibition is repealed, there will be increasing complaints about the "kitty". "The less in the 'kitty,'" says the writer, "the less beer for the members of the election Board." The presence of women on the Boards today would not prevent the serving of beer, we are reminded, as Berks County is a "liberal-minded community". But it would "slow up the returns, as the officials have refused to buy voting machines." Do our people really want a return to those "good old days"?

Well, just to prove that not even all in the new majority party propose to follow the party platform, read this from the one woman in the United States Senate, just elected for a full term from Arkansas. Senator Hattie W. Caraway says: "I am against beer because I think it is just the opening wedge for the return of the saloons. If beer is granted, we'll have to fight the whole Prohibition question out again in a little while."

* * *

THE ADEQUACY OF RELIGION

"Religion," said Donald Hankey, "is *betting your life that there is a God*." The more carefully you study that adventurous cry of a brave heart, the more you will see in it. We are not to think of religion as a department of life, but rather as *the central and ultimate experience of life*, the experience that really gives meaning to the whole and to every part.

In *Belief Unbound*, Prof. W. P. Montague defines religion as "the acceptance neither of a primitive absurdity nor of a sophisticated truism, but of a momentous possibility—the possibility, namely, that *what is highest in spirit is also deepest in nature*, that the ideal and the real are at least to some extent identified, not merely evanescently in our own lives, but enduringly in the universe itself. If this possibility were an actuality, if there truly were at the heart of nature something akin to us, a conservator and increaser of values, and if we could not only know this and act upon it, but really feel it, life would suddenly become radiant." Here you have it. Religion is life lived on the momentous possibility that what is highest in spirit is also deepest in nature.

For us as Christians that "highest in spirit" is the life and character of Jesus Christ, our Lord and Saviour. The

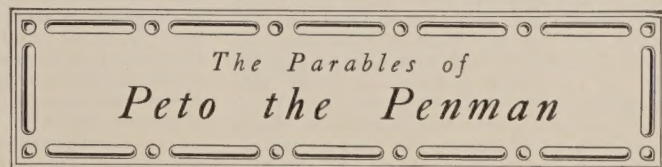
Christian life is a life lived on "the momentous possibility" that "the deepest in nature is intimately akin to the spirit of life that we find in Jesus." Christianity is not a proven problem in logic; it is a faith. As Dr. J. W. Nixon reminds us, "It is a great risk. It is a venture. Down to its very roots, it is a faith, a faith that draws sustenance and support from many facts of life and bits of knowledge made available by science and common experience, as the living plant organizes into its system elements provided by the rain, soil and air—but a faith to the end." There is no other view that can be held by mortal man which is so capable of luring all the powers of human nature on to their utmost fulfillment in the exploration of the universe, as the faith that what is highest in spirit is also deepest in nature. It was that which gave to Jesus His confidence that this is His Father's world and that His Father's Kingdom will come on earth as in Heaven; it was this faith that "made possible for Jesus a life so joyous and free, so playful and adventurous, so trustful and loving, so fearless and triumphant, that in all lands and among all peoples, men who have come into intimate touch with Him have said, 'Here, indeed, is the highest in spirit.'"

In his great book on *The Moral Crisis in Christianity*, Dr. Nixon reminds us of this recent statement of Prof. Whitehead: "Mankind is now in one of its rare moods of shifting its outlook. The mere compulsion of tradition has lost its force. It is the business of philosophers, students, and practical men to recreate and re-enact a vision of the world . . . without which society lapses into riot, a vision penetrated through and through with unflinching rationality. . . . There is now no choice before us; either we must succeed in providing a rational co-ordination of impulses and thoughts, or for centuries civilization will sink into a mere welter of minor excitements. We must produce a great age, or see the collapse of the upward striving of our race."

Here is indeed a fighting challenge: "*We must produce a great age*." This is a summons to cast off old habits and to form new ones that are worthy of the challenge of the hour, to cast aside limited and parochial vision and petty self-interest and "compose a drama of human life worthy of the world stage which is now set for its presentation." "Such an age, if it comes," says Dr. Nixon, "will have a *great religion*. A great religion will be the soul of the great age, of which the scientific, the economic and the political fabric of society will constitute the body. We are now in the pivotal years in the formation of that religion. We stand today on a watershed of history. The years of exhaustion are passing. Whether the events of the future will flow down to another dead sea of civilization, or off into open waters upon which we may safely launch the ventures of a new age, depends largely on *the roof of religion* which we shall now build above the common life of men. Will it be a religion of escape from the problems of life, or a religion of world-transformation? Herein lies the moral crisis of Christianity."

Let us again express our gratitude for the vision of such great souls as Walter Rauschenbusch, who saw, in the making, a religion "rooted in the spirit of Jesus, in Whom he beheld the spirit of the Eternal, and flowering in a far more just and generous order of the world, in which men might see something of the likeness of the Kingdom of God."

* * *



THE PARABLE OF THE SPARROW

Naughty bird! Of course; a regular nuisance. Agreed. Fighting with all the other birds and an inveterate thief and robber. Just so. But, with all his saucy habits, his very drab coat and cocky ways, he's a fine little fellow and deserves being made the subject of a parable.

Sparrows, like automobiles, are of many kinds, some

seventeen different varieties being indigenous to our region. They are domestic and like to live about the house. Here they often display a colossal ignorance about water spouts, where they frequently build a nest during the dry spells, only to have home and contents washed away when the next shower sends the rain down on the roof. So instinct is really not an element in the scheme of things for the survival of the fittest. Nevertheless, sparrows are plentiful.

Mr. Sparrow is a chatterbox. Do they swear? Do they ever tell lies? Have they a code of social bird ethics? Do they know the difference between mine and thine? It would appear so, for sparrows fight; and most human scraps are about *meum et tuum*.

Sparrows are good mixers; and you find them consorting

with robins, starlings, wrens and nut hatches. Without being asked, "they come right in and sit down." Being small, one readily overlooks their impudent ways. And, after all, why should a big man show malice and spite toward a little creature that owns no land, but can hop about wherever he alights, besides being able to navigate the air and to sit on a swaying twig a hundred feet out of the reach of danger.

Mr. Gray Vest, you talk a good deal, and you steal a great deal more; but you fit into the scheme of things, and Nature's God has provided for you, and the Son of Man used you to teach man the lesson of trust. And that in these difficult days is our moral: If you believe that God notes the sparrow's fall, what about His care for you? How much better is a man than a sparrow!

The One Real Solution of the Sex Problem

(We are much indebted to our friend, PROFESSOR KARL J. ERNST, for the translation of this sermon on a timely theme, by DR. THURNEYSEN, universally acknowledged as one of the most eminent Barthians in Europe)

Text: "Be ye subject one to another in the fear of Christ. Wives unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ is also the head of the Church, being Himself the Saviour of the body. But as the Church is subject to Christ, so let the wives be subject to their husbands in everything.

"Husbands, love your wives, even as Christ also loved the Church, and gave Himself up for it; that He might sanctify it, having cleansed it by the washing of water with the Word, that He might present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Even so ought husbands also to love their wives as their own bodies. He that loveth his own wife, loveth himself; for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the Church; because we are members of His body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. This mystery is great: but I speak in regard of Christ and the Church. Nevertheless do ye also severally love each one his own wife even as himself; and let the wife see that she fear her husband."—Eph. 5:21-33.

When last we met, we spoke of the large wisdom of life which lies spread out before us in the Bible. We saw also that this wisdom does not lie there ready made for every man's use. You cannot pick it up as you pick up a paper for information. Much rather, it is wisdom for men who will let themselves be awakened and moved of God. Let us think anew of this as we continue where we left off, as the Apostle Paul also continues. He does not stop with the general exhortation, "Look therefore carefully how ye walk, not as unwise, but as wise." On the contrary, out of the multitude of questions which men are facing in life, he picks out a few of the larger problems and places them into the light which falls on the new life at the spot where we enter into God's presence. But once again: it is not so much that we are made to face some detached question; but they are to lead us to the one large problem of which this single problem is but a part; and this is the question, how near we are to God's presence, to which we are called. As we approach this life problem which Paul presents to us, let us by all means not imagine that we shall be lightly dismissed with a finished receipt as to how we may most easily order our life. Much rather, in this instance also, we shall be made to see ourselves plunged into an intensive search for God, and driven to seek and ask and knock at the door of the living God Himself.

UPON DR. GUILFORD'S ATTAINMENT OF ONE HUNDRED YEARS

We meet, O God, our praise to bring,
And tribute to bestow,
On him who lived One Hundred Years,
With grace, and glory, too.

We thank Thee for the lives of men
Which spring forth from Thy love;
Whose thoughts and deeds partake of Thee,
And turn our thoughts above.

We think of life and name the years
Which mark the time of quest;
To live long is a noble goal—
To nobly live is best.

We praise Thee that a life so long
Is also full of Good;
Men might not see the end or aim,
But Thou hast understood.

We pray that we may ever keep
His glowing faith in God;
May we resolve on this great day
To walk the way he trod.

—C. B. Marsteller, 1932.

Of the relation of the sexes to each other, of a husband's relation to his wife, and of a wife's relation to her husband, the Apostle Paul is speaking here. I think we are all agreed that he is attempting an exceedingly daring venture. For to be husband or wife is truly a burning issue. It was so not only in Paul's own time, but also in our own day. For it is a problem which lies always unsolved before us. Especially today we are standing perplexed and bewildered on its account. Or do not about 90 per cent of all books deal with this question? You cannot enter a bookshop today without finding on its shelves a new book on this very problem. And we have not remained unaware how everybody became suddenly alert, as if a matter of quite personal interest had caught their attention, when just now this text was read. Indeed, we are not exaggerating when we say that the larger portion of the perplexities and shadows in our life have their origin in this, that the relation of husband and wife is not what it might be here on earth.

There are many questions which cause us anxiety. But we could bear them more easily if only this one question were solved, the problem of our being husband or wife. We are condemned to carry

many another chain with us through life; but none is more painful, and none causes us more distress than the burden which a man is made to bear on account of his wife, or a wife on account of her husband. How many a complaint, how many scruples of conscience, how much secret shame and despair do we carry with us on account of these things! And how many dark shadows are settling down on the coming generation and over the life of our youth because of it. And how much secret restlessness and uncertainty, how many unsolved questions in our homes have their origin in this, that husband and wife feel: we have not found the right way together in this matter.

And now Paul dares to take up and present this delicate question for discussion. He dares to do so, not because he does not see the depth of its distressing difficulties; he sees them all. For he knows men, and is living in an age which was being consumed by sex fires no longer smouldering, but burning with a consuming flame. He can speak of it, because he sees that a pure light can and will break over this dark realm and all its perplexities. The light which Paul sees dawning and to which he would point us, he focuses in one sentence. Yes indeed, this one sentence is really the chief message he cares to bring us. And it reads, "Be ye subject one to another in the fear of Christ."

"Be ye subject one to another," he begins; and it means, serve one another! Let the husband serve the wife; and let the wife serve her husband. We are well aware what is meant here. We are to meet on a goodly way. On this way the husband, in being a man, and the wife, in being a woman, will not strangle the other. They will not crush or violate each other. It is a way where the husband will march with free and simple stride and the wife will quite self-evidently walk by his side. It is a way on which the one can no longer walk without the other, simply because one lives by the other. As one lives by his daily bread, without which men cannot live, so here the husband sustains the wife and the wife her husband. Joined together as husband and wife, facing one another, straightened one for the other, they walk through life together side by side on the same path. See, this is what is meant here. Surely, we are being made aware of the large possibility which exists between the sexes. Here we are being confronted with the goodly task which husband and wife are called upon to solve together. But it is a task no less challenging outside of the marriage relation when men and women meet casually or enter into closer ties of friendship.

But now, who is able to solve this

problem? Who may say of himself, I have travelled this road thus far; I have been on this path. Who indeed can? Surely, as we live together, we are also made to suffer from one another. It is here that Paul gives the one large and comprehensive answer when he says, "Be ye subject one to another in the fear of Christ." What does he mean? Can we do something with his answer? See, here arises once again the large question whether we are men and women who are standing in the wisdom of the Bible and if we are moved of God. Let me mention a first point in our explanation of this fear of Christ. We realize that, for Paul at all events, Christ is a first and a last, without which we simply cannot live. He says, as it were, You are in distress, bewildered, perplexed. But you know now that Christ is here. Go His way, in His fear, and let this be enough for you. But even so, is it enough? Are we satisfied with it? Can we do something with his admonition, Go your way in the fear of Christ? Here I am with my deep distress of being husband or wife; and I am being told "Christ"! What can it mean to me as husband, if I cannot get along with my wife; or to me as wife, if I cannot get along with my husband? What does it mean to me, a young man or a young woman, when I feel that the urge for the other sex is distressing me? What does it mean to us when I am told, "Christ"?

See, my beloved congregation, here the pertinent question is whether we can do something with Christ in the banalities of everyday life. This is what the Apostle is so deeply concerned about. He knew men, and he is dealing with men to whom it did mean something when the word "Christ" sounded in their ears. They were people for whom it was not merely an empty, pious word when they were told, "in the fear of Christ." For them it was a source of strength and holiness, a fountain of saving and sustaining power. Probably, we cannot say it of ourselves. But is it perhaps for the reason that Jesus Christ and His fear has no such meaning for us that we cannot find an end to the questions and problems of our life? May it be that it should be our first concern today that this word will mean something for us and that its glory will dawn upon us again? For Paul is saying, if this One is here, everything will find its orderly solution. Solve this problem, and every other problem is also solved. And if it is not solved, then you must have a sex problem, the woman question, an educational problem, a social problem; and a veritable maze of problems will arise which will inevitably prove to be our undoing, if you do not know Christ. One thing is needful: to understand Jesus Christ; one thing we are wanting: an understanding of Jesus Christ. To understand Him is not mere pious babble; neither is it a sentimental or emotional conversion, into which some are trying to prod us again these days. Understanding Jesus Christ means to enter into the fear of Christ, says the Apostle. It means to receive a Christ whom men can fear. And here, as everywhere in the Bible, fear does not mean to be afraid; it means alertness, awareness, hanging on His lips, waiting and expecting Someone who will meet us, Someone of whom we know that He will and can help us.

And we will let ourselves be helped by Him. He must be a Helper who can really help me; One who is not of my kind and subject to my distress; One who stands above me and before whom I can only stand as an officer before his king to receive his command; One who will Himself carry the responsibility; One of whom I know that He sees and knows the last recesses of my secret self, and of whom I may let myself be scrutinized and to whom I may commit myself. And now I am asking, Whither has this living presence of Jesus Christ fled, even from among us? For this we have no longer among

us; it is this that we are wanting: Christ. Christ is become to us an idea, perhaps a matter of emotion. But we do no longer take our place before Him, the only One, and we do not aspire to take the position which alone it is fitting for men to take before Him; and therefore we do no longer have His living presence with us, as it speaks out of Paul's words. Yes, here is what has happened. We are become masterless; alas, we have no Lord. We are standing in our own right; but we do no longer stand before Him who possesses authority. And this Lord-less and masterless life is the source of our distresses and

GIVE!

Give, give, give, give!
Give of your substance, freely give.
Give to the sick, give to the poor,
Give to the stranger at your door.

Give from the fulness of your heart,
Give a kind thought, give a fresh start.

Give to the sorrowful, weary and worn,
Give a new life to someone forlorn.

Give a fine gift of sweet surprise,
Give to bring luster to someone's eyes.

Give without stint, give of your best,
Give of your treasure, give with a zest.

Give with a loving word and smile,
Give from your purse a gift worthwhile.

Give to a neighbor, give good cheer,
Give of yourself each day in the year.

Give to the lonely, give to the blind,
Give with a generous hand and mind.
Give to brighten some shut-in life,
Give to bring respite from daily strife.

Give in the spirit of unselfed love,
Give of your bounty sent down from above.

Give to a foe and make him a friend,
Give of your joy and new happiness lend.

Give of your counsel, give of your praise,
Give to make this the happiest of days.

Give of your peace and good will to men,
Give and still give, again and again.

Give of your faith in God supreme,
Give and make giving your daily theme.

Give to the utmost, though thanks be few,
Give since Christ gave all for you!

—Grenville Kleiser

problems. No wonder, Paul would say, that you cannot straighten out your tangled life; no wonder, since you no longer have Him who upholds you. For verily, the Lord is not only one who lays upon me His command; He also takes the responsibility for me His servant. And it means that He sustains the servant. So we find ways and paths which can be travelled, and laws which put men's disordered life in order. But we have lost this orderliness which comes from having such a Lord. No wonder, Paul would say, that the most sacred ties, the ties between husband and wife, have become frazzled and disordered. Your being husband or wife you have from the Creator, Paul would say. In Him it is rooted; but you have torn it up by its roots; you have severed it from its life-giving foundation, from God Himself where alone it can prosper. You are husband and wife on your own account, unfettered, Lord-less; and

how can you expect good results to follow? For this reason it will happen that the Lord-less husband will become a tyrant who will assert himself at the expense of his wife. And here it will come to pass that the wife will leave the path of good order, and of wifely devotion, and become a rebel who will assert herself at the expense of her husband. Yes, here it cannot be otherwise but that both, masterless as they are, will know nothing except self-assertiveness. Here life must become bitter and dark and unhappy. Here marriage becomes the fearful tragedy which it has become for altogether too many among us. Here a husband will perish on account of his wife and a wife on account of her husband.

And now you say, How can these things be changed? At all events, not by any counsels of men. Oh, leave them alone, the many books with their good advice. They are of no avail, if the one mistake is not made right—that men have lost God. If your humanity is left to itself, then a man's being a husband, and a woman's being a wife will become a distressing tragedy, because they are severed from God their Creator.

But the "fear of Christ". What does it mean? It means that here we are come under the hand of the Creator who gives us the new way. The fear of Christ is the place where God Himself receives the masterless back to Himself. Here they are being told, "I am the Lord, thy God." It is mercy; and it is the solution of the task which Paul is setting before us when he writes that we are to return to the fear of Christ. If we know that God lives, and I am under orders again, then the path to liberty lies open before us. Then husband and wife can find themselves on a goodly way. Then the husband can walk again with firm stride without hurt to his wife; and the wife can walk by the side of her husband without being degraded, rendering devoted service; and, sustained by God, they will be held together of Him as husband and wife. Then the husband may be told that he is the head, and it is then not mere flattery. For as Christ is the head of the Church and loves her, "so ye husbands, love ye your wives"! And the wife may let herself be compared to the Church; and it is not degradation. For the Church is the precious jewel which Christ carries on his hand. Yes, then the ugly breach between husband and wife will be healed.

Are these things strange to us? Are they none of our concern? If we have a little understanding, methinks we must say, These are concerns very, very near to us, if we would escape the bitterest problems of life. Christ must be preached to us. Here rises the great task of the Church. She must carry this message into the world. And indeed, here she must take her stand, on the sanctity of the marriage bonds which the State also ties. But if what the State is also trying to bind securely together is to endure, it must be done in the fear of Christ; or it cannot endure. Nothing else will make the bond secure. Alas, it appears to us that the modern State does no longer know of these interrelations. Or what shall we say when the State paints pictures, before the very doors of the Church where the marriage bans are being published, which expose marriage to the snicker of a giddy public?

Let us remember that the Church of Christ is pledged to the fear of Christ. Nothing else will solve all these problems. Other answers are not wanting; but this answer must be sought. But we have lost even the search for it, and Christ must be given us anew as the living Lord and Saviour under whose authority our life will again become blessed. Let us ask God for this blessing; let us ask Him that He will let the Church become again the place where we are concerned about this blessing only, because we are yearning to come under the fear of Christ. Amen.

What Is Religion?

(A Sermon Preached in the Chapel of Mercersburg Academy by the Head Master, DR. BOYD EDWARDS)

Text: "There is no discharge in that war." Eccl. 8:8.

We have a proverb that "you cannot see the forest on account of the trees", which means either that you cannot see the forest as a whole because your view is obscured by your situation among the trees, or that the forest as a whole is not held in fair perspective because you are so interested in individual trees that you do not notice the forest.

Two supreme interests of this school are applicable to this proverb. First is education. It is entirely possible to be so absorbed in the materials, methods, and marks of education as to lose sight of its great purpose and objective. For that reason my opening address to you was on the value and contribution of education in its large sense. The second supreme interest is religion. Again it is possible to become so interested in meetings, moods, and minutiae of religion as to lose sight of its largeness as integrated in a glorious whole. Therefore, I speak to you this morning on what it is that religion ought to do for us and by that to inquire as to what it is in the large.

It is about the word **Religion** that I want to talk to you. I ask you to **taste** this word, each for himself. The statement of somebody else about it will help you. Others will assist you in the **tasting** of it, but you must **state** it for yourself. You have a right to do so. Let me counsel you with all eagerness to get all the help you can in **tasting** this word. Long ago in North Africa a great teacher put it this way: "Thou hast made us for Thyself and our hearts are restless until they find rest in Thee." Every living man has been a seeker who never could rest until he found that Person to whom we are all related, whom all instinctively seek, for as Sabatier has said: "Man is incurably religious." Matthew Arnold said that "Religion is morality touched with emotion," by which he meant that we have to care about what is right because we are human and Religion makes us care. Lyman Abbott defined it as "The life of God in the soul of Man." That means that we are akin to God and because we are akin, each being a person with power of thought, choice and affection, there is a possibility of fellowship between the Supreme Person, the source of all personality, and ourselves.

Finally, I like very especially the definition of a friend who was a great help to my young manhood, who defined Religion as "the domestic life of the soul." Just as my body had a father and a mother and the physical part of my life had a relationship between my father and mother and myself, my spirit also has a parenthood and the fulfillment of my richest, noblest life is that relationship.

I have said that I feel it to be the privilege of every one of you to **state** his own definition of Religion in order that it may be his. Let us hear some typical and representative definitions to see if we may draw nearer, by thus **tasting**, to the place where we ourselves shall be able to **state**.

Here are two lads talking of Religion in a lad's language, just as valid for a lad as the vocabulary of the philosopher is for a mature man. The lad has a right to his lad's **tasting** and his lad's **stating**. It is just as great a thing to be a great boy as to be a great man. Dr. Russell Bowie has put these lads' debate into an epigrammatic form for us. One lad says: "Religion seems to me to be like candy. People seem to think a certain amount of it is appropriate for children and they send them to Sunday School. The father may go to the golf club, but the children must go to Sunday School."

The other lad says: "Religion seems to me to be very much like medicine. People naturally turn to it when things are going

ill with them, especially when they think they are going to die. While they are well they may be perfectly careless about the matter."

They take their debate to their father, who is close enough to his lads to enter into the spirit of their debate. He says: "You are both wrong. Religion is not like candy and not like medicine. It is like bread. There is a part of us that eats and drinks and sleeps and wakes and tires out and wears out and dies. That part of us has to be nourished, to be fed. Let us call that food Bread. But there is a part of us that chooses, loves, thinks, remembers, and prays and does not wear out and does not die. That has to be fed, too. That which nourishes our physical life we call Bread; that which nourishes our personal life we call Religion."

So Christ quoted from the Old Testament verse: "Man shall not live by Bread alone, but by every word that proceedeth out of the mouth of God," and again Christ said: "I am the Bread of Life."

TO THE NIGHT

Night and her silences are filled with music;

The waters play softly on the shore;
The winds whisper in the tree-tops;
Small creatures stir in the grasses;
And birds sing sweetly of departed day;

The moonlight dances over the waters,

The camp-fire crackles and will soon go out.

O Night!

Tell me your secret.

Your silences are so deep.

Your shadows are so real.

The depth of your sky is so unfathomable.

Something within me cries out for an answer;

And yet I know you will not lightly grant me my request,

That 'ere long, you will have me in your keeping

Until the morning.

James Rauch Stein, Jr.

Camp Minnesing, Canada,

August, 1932.

Imagine these lads a little older still, talking of Religion in the language of students. The one says: "Religion seems to me to be an elective. If you like that sort of thing, why that is the sort of thing you like and you go in for it. If not, you don't, and that's that!"

The other says: "No, Religion is a required course. In this great School of Life there are certain things we have to do if we desire to pass."

They take their debate, let us say, to Emerson, who has been a quickener of the intellectual ambition and awareness of so many of you, as he was to me, and his answer to their debate is set down in a little poem at the head of his great essay entitled "Works and Days":

"Daughters of Time, the hypocrite days,
Muffled and dumb, like barefoot dervishes
And marching single in an endless file
Bring diadems and faggots in their hands.
To each they offer gifts after his will,
Bread, kingdoms, stars, and sky that
holds them all,

I, in my pleached garden, watch the pomp,
Forgot my morning wishes, hastily
Took a few herbs and apples and the day

Turned and departed silent, I, too late,
Under her solemn fillet saw the scorn."

The answer which Emerson has made means that there are certain great imperishable values, the possession of which depends upon our choosing. Religion is that which impels us to those great choices of abiding values.

Imagine these lads, grown older still, speaking now in the vocabulary of the athlete and the one says: "Religion is giving up the things that put you off your game. It is ascetic. It says: 'don't', 'stop', 'refrain', 'give up'."

The other makes answer: "Religion seems to me to be rather a series of exercises meant to develop powers you do not realize yourself to have. It brings out in you a capacity for a greater game than ever you could have played without it. It is not giving up; it is growing up."

They take their debate to the most athletic of our English poets, with whom you must so often wrestle before you get his meaning. Browning makes answer in this verse:

"God gives each man one life, like a lamp,
Then gives that lamp due measure of oil;
Lamp lighted, hold high, wave wide,
Its comfort others to share."

The answer which Browning has made means that there is so great a game playing here in the fields of Time that a man may enter it and find that his life has taken on radiant meanings. He can give himself to that game with entire self-forgetfulness which always becomes a thrilling and illuminating thing. That is what Roosevelt meant when he said: "Fighting for the right is the noblest sport in the world."

Imagine these young men grown older still; one of them, alas, a dilettante; the other, more pitifully still, a cynic. Of all the unhappy facts that can befall a young man, cynicism seems to me to be the most to be dreaded. They, too, are discussing Religion in the language of their mood. The dilettante says: "Religion is a superstition which belongs to the childhood of the race, which man outgrows as he matures in intelligence and wisdom." The cynic says: "Religion is a craft. There are a certain number of men who for their own selfish purposes or power desire to keep as many of their fellows as possible in a benighted state of ignorance or fear, and Religion is just an instrument of priestcraft." They take their debate, let us say, to one whom they would surely respect—to Matthew Arnold. He answers their debate in verse also, as follows:

"Is there no life above?

Pitch this one high.

Sits there no judge in heaven, thy sin to see?

More strictly than the inner judge obey.

Wast Christ a man like us?

Ah! Let us see

If we then, too,

May be such men as He!"

The answer which Matthew Arnold has made means that there are certain moral imperatives which human beings must face because they are human and by so much as a man dodges or falls below these standards, he is the less a man. Religion is that which enforces and validates these imperative moral standards.

Finally, let us think of two young men in a great searching hour—let us say the zero hour of war. They are looking into the gaunt eyes of death. In a few moments they must go over the top. Perhaps they may never come back. The one says, even in this solemn hour: "Religion seems to me to be a kind of insurance. You give yourself the benefit of the doubt,

at least. If there is any God, you might as well have Him on your side. If there is anything in prayer, you might as well take a chance to get it. It is rather like taking out an insurance policy. You may win."

The other makes answer in the words of one of the clearest spiritual voices called out by the great war. The words are those of Donald Hankey: "Religion is betting your life there is a God." There is a great, good Purpose and Power gathering up all the fragments of our personal lives so that we may give ourselves without sparing, knowing that He will not let our efforts be lost or wasted.

They take their debate, let us say, to a historian of philosophies, a master of lucid style, the interpreter to his generation in America of the newly expressed evolutionary philosophy of England. In the closing sentence of one of his chapters in his great little book entitled "The Idea of God," John Fiske uses the great words which make what I think to be one of the most significant sentences one could possibly read: "As in the roaring loom of Time the endless web of events is woven, each strand shall make more and more clearly manifest the living garment of God." The answer which John Fiske has made is that just as behind my body, hands and feet, and lips and eyes, there is an I—a person, for whom the body is but a covering and an instrument, so behind all that is and that happens in this wide universe, there is a great Person to whom the universe and its history is but a garment, an instrument of expression. Behind all that is and happens there is a purpose, a plan, a power, a heartbeat, no more mysterious in its essence than I am mysterious in my essence.

Now we have heard fifteen representative expressions, I think we may fairly say, of the varieties of definition by which men have opened this great word Religion, as they have **tasted** and **stated** it. Let us summarize the answers of the umpires to those five debates: 1) Religion is that which nourishes the personal life. 2) Religion is that which impels to the choice of the great enduring values. 3) Religion is that which teaches life its radiant uses. 4) Religion is that which validates the imperative moral standards. 5) Religion is that which feels the pulse of a great heartbeat within the history of the universe.

Now, then what is Christianity? Let us

taste and state that word. To some Christianity is a Ceremony, something dignified and stately which they have done today, and because they have done it they believe they are Christians. To some it is a Sentiment; because they have felt awed or penitent or courageous or forgiven or obedient, they believe themselves to be Christians. To some it is a Statement; because they have been able to sign their names to a logical sequence of words, setting forth the doctrines held by them in what they call orthodoxy, or true teaching, they believe themselves to be Christians. To some it is a Sacrament; because they have dedicated themselves in a solemn promise like the old Roman soldiers' oath "Sacramentum," they believe themselves to be Christians. To some it is a Service;

IT IS GOOD TO BE ALIVE TONIGHT

It is good to be alive tonight—
The sky is clear and the moon so
bright,
And a host of stars were set alight
By the Master of the Skies.

The air is cold—but I close the door
And watch the fire—while on the
floor
The shadows dance. Could I ask for
more
From the Master of the Skies?

Oh yes—there is One to share it all,
Someone who answers when I call,
Who helps me rise, should I some-
how fall—
I thank Thee, Master of the Skies!

—Grace Harner Poffenberger

because they have expressed good will in action toward their fellowmen in charity or relief or reform or good works, they believe themselves to be Christians.

Now, Christianity has its ceremonies, its sentiments, its statements, its sacraments, and its services. But there is a something more that seems to me to be on the very nerve of young life, a something more that we long for in our Christianity. It is because of that something more that I have asked you to come all the way with me

through these preliminary **tastings** and **statings**. Christianity is a fight, a battle, a war, a never-ending campaign against the enemies of Man. That war starts right in each man's own breast, within the citadel of his own personality,—a fight, a never-ending campaign against the Fool, the Coward, the Brute, the Knave, active and dangerous in every one of us. Sometimes these enemies come singly, sometimes doubly, sometimes all four come. They ask us to do that which is folly, that which is afraid, that which is hard, that which is mean. The victories of life which keep a man clean and strong and kind and fair are conquests over these four ever-threatening enemies within his own life.

Let me give you a picture which seems to me to visualize for ourselves the essence of Christianity. The life of each man is like a cabin in the forest. The forest is shadowy and solemn and mysterious, and its paths are tangled paths, yet there are clear trails there. The forest is over-arched by an infinite sky—deep, beautiful, beneficent—and out of that sky falls the light and the rain and the blessings of the Infinite. In through the windows and the chinks of that cabin of the man's individual, personal life, the light of heaven penetrates more or less and illuminates more or less the solemn mystery of the forest. Within that cabin picture a radiant spirit, the Soul of Man. Out of the shadows of that cabin from their lurking places in its dim corners, dark threatening figures steal upon this radiant Soul. They attack him. He fights, and as the battle waxes hard and he cries out for help, a great Champion, strong in gentleness and in might, comes to his rescue and helps him to his victory. We call that Champion the Saviour. To me that is the essence of Christianity, a fight which is won against the enemies of Man's soul by the help of the Champion. When once Man's soul has tasted conquest and victory, he shares, in his turn and opportunity, the fight of other souls, his brothers.

When Burne-Jones was asked by his wife to summarize in epigrammatic form the essential standards of all the great racial faiths of the world as contrasted with Christianity, this was his answer: "The essential slogan of all the racial faiths is this: 'Make the most of your best.' The slogan of the Christian faith is 'Make the most of your best for the sake of others.'"

A Letter From London

By HUBERT W. PEET

American and British Churches

There are many interchanges between the Churches of America and Britain. It came as welcome news to Churchmen of all schools that Dr. Campbell Morgan, who has divided his ministry between England and America, is to return to Westminster Chapel, where he is to be associated with the Rev. Hubert Simpson. Dr. Morgan had a memorable ministry in London, and though it is some years since he left Westminster, he is not forgotten there. Dr. Norwood, who is busy with his great plans for reconstructing the City Temple, has received much encouragement from the preachers in America who from time to time have preached in that famous pulpit. These have sent through Mr. Harry N. Holmes a gift which is symbolic of their admiration for the ministry of the City Temple.

The Church and Public Questions

Twice during the week have representatives of the Churches spoken clearly upon public questions. A very strong delegation waited upon the Prime Minister to plead for a bold policy upon disarmaments. Two archbishops, the president of the Methodist Church, the moderator of the Scottish Church, and others made clear to the Premier that the Churches were ready to support the big thing. The answers given

to them were not wanting in sympathy, though Sir John Simon criticized the unfair way in which his policy had been treated by his critics in Parliament and the Press. The Archbishop of York, who spoke on this occasion, was also the spokesman for his Church before the Royal Commission on Lotteries. He analyzed the evil of gambling, and called for stronger control by the State. He was strongly opposed to sweepstakes. It was not their size nor their widespread influence to which he took exception; it was the principle to which they committed their participants.

Champions of the Scots

There are so many Scotsman in the East that they may be interested to know that they have a new champion in Central Europe. The famous German paper, "Deutsche Allgemeine Zeitung," under the heading "Stop These Scots Stories," protests against the perpetuation of jokes regarding alleged Scottish niggardliness. The paper in its leader is evidently concerned about the effect of the feelings of Scotsmen. Probably most of that nation will see the humor of the situation.

C. F. Andrews Among the Congregationalists

I omitted to mention recently that C. F. Andrews had had a very friendly welcome

when he spoke a week or two ago to the Congregational Union Assembly at its Wolverhampton meeting. Everyone present was much impressed by what he had to say about untouchability, communalism and the color bar.

Negro Service in Westminster Abbey

The memory of the Negro soldiers who fell in the War was honored at a service in Westminster Abbey on Sunday, Nov. 6, when colored people formed a large part of the afternoon congregation, and Canon Donaldson preached a special sermon. The service was arranged at the request of the Benevolent Order of Elks of the World, a Negro Society with a large membership in the United States and a branch in this country for the help and protection of Negroes living here. After the Abbey service, and when a wreath had been laid on the tomb of Wilberforce, members of the Order marched, headed by a Salvation Army band, to the Cenotaph, and there General Sir Ian Hamilton (who made a special journey from Scotland to be present), delivered a Eulogy on the Negro soldiers of the Great War, and laid a wreath of tribute. Then the Elks marched on to the Regent Hall, the Salvation Army Hall at Oxford Circus, and later took part in the evening service, at which Negro Spirituals were sung. Why Elks? you may ask.

Because, like elks, the members of the Order "herd together for mutual protection."

Oxford Manifesto on Peace

A very interesting broadsheet on peace and the present disarmament situation has been issued by five younger Fellows of Oxford Colleges, who claim that their views are those of the country in general, that they are irrespective of party issues, and that they need expression. The signatories are: O. S. Franks (Fellow of Queen's College), L. M. Fraser (Fellow of Queen's College), R. B. McCallum (Fellow of Pembroke College), W. G. MacLagan (Fellow of Oriel College), and J. E. Meade (Fellow of Hertford College).

Some of the points of this manifesto are as follows: "The facts are known to all. By the Treaty of Versailles and other

agreements, covenants, and pacts, this country with others pledged itself to disarm and to organize international power for the preservation of peace. The disarmament of Germany was to be followed by the disarmament of the victorious powers. When we compare these promises in their simplicity with the recent conduct of our Government, we can scarcely believe that those who direct our foreign policy are conscious of their obligations and their responsibilities. There has been nothing but patching and tinkering; in the face of terrible dangers and glorious opportunities, our statesmen have taken refuge in smooth and comfortable words. If a proof is needed it can be found in the Far East. If a further proof is needed it can be found in the Disarmament Conference, where the bold and simple proposals of President Hoover have been disregard-

ed. If yet further proof is needed it can be found in the manner in which our Foreign Office has treated Germany's demand for equality of status in armaments.

"What, then, can the Government do? It can bring all its incomparable influence to bear in favor of wide and generous disarmament down to the minimum necessity for internal order and the policing of the seas. It can accept and call upon the League of Nations to carry out the provisions of the Lytton Report in Manchuria as the one fair and definite proposal which holds the field. In Europe, we must take Germany with us by recognizing her just claim and our pledged word. We must take France with us by promising, if necessary, to keep the peace by all possible means of international coercion against an outlaw State."

NEWS IN BRIEF

BOWLING GREEN ACADEMY

A few months ago we had a complete eclipse of the sun, but it did not last very long. The past week we have had an eclipse of our Bowling Green Academy fund, but fortunately it was only partial and we are hoping that it will not continue over into this week. Our total as reported last week should have been \$188.50; we can add \$5 to this, just telling you that it came from "A Friend" at Mount Pleasant, Pa. That gives us a total of \$193.50. How about having "a shower" of \$5 and \$10 contributions to this fund before Christmas day? Happy thought! Send all checks to Dr. Paul S. Leinbach, care the "Messenger".

Watch for our Christmas Number next week, 32 pages brimful of the Christmas spirit.

We wish to call attention to the continued story by Elizabeth Clarke Kieffer which begins in this issue of the "Messenger".

If you have not sent in your order for the 1933 "Almanac and Year Book", it would be well for you to attend to this matter at once.

Rev. Morgan A. Peters writes: "The 1933 Year Book is a valuable book of information that ought to find its way into every family of our beloved Zion. I desire to express my personal appreciation of its exceptional make-up."

The annual Thank-offering Service of the W. M. S. of Frieden's Church, Hegins, held on November 13, netted eighty dollars. Mrs. A. U. Maurer is President and Mrs. A. F. Geist is Secretary, while Mrs. Rufus Reed serves as Treasurer.

Five Consistorial Conferences were held in Allegheny Classis: Homestead, Chicora, Butler and Pittsburgh. Nine Conferences were held in Fort Wayne Classis: Berne, Huntington, Culver, Plymouth, Fort Wayne and Goshen.

Rev. G. Ermine Plott, Greencastle, Pa., charge, reports: On Nov. 27, the Holy Communion was observed at Trinity Church, State Line, at 9 A. M., and at Grace, Greencastle, at 9:30 A. M. The annual Thank-offering services were held at Trinity Nov. 13; at Grace, Nov. 20.

Through a mistake it was not clearly noted that the Book Review by the Rev. I. George Nace, in our Book Letter Contest, to which first prize was awarded, was the splendid biography of Kagawa, by William Axling (price \$2, Harper and Brothers). It is one of the books that is sure to be helpful to every serious reader.

In St. John's Church, 40th and Spring Garden Sts., Rev. Robert O'Boyle, pastor, the Holy Communion was celebrated Dec.

4 and participated in by many members of the congregation. The offerings for all purposes, local and Benevolence, amounted to \$130. The offering for Home Mission Day amounted to \$115.

If you have some old Church Hymnals no longer used in your congregation, which you are willing to give to another congregation or to sell at a reasonable price, please communicate with Rev. W. R. Hartzell, Lykens, Pa. Often folks can help each other in this way.

The receipt of application blanks for Clergy Orders for 1933 indicates that the railroad companies have rescinded their former action, referred to in a recent editorial. It appears, therefore, that ministers will continue to be privileged to travel at half fare on the railroads during the coming year.

Three classes were confirmed this fall in Deep Creek Charge, Rev. Herman J.

Naftzinger, Hegins, minister. On Oct. 16 a class of 7 was confirmed at Fountain, on October 30 a class of 3 received the rite at Kimmel's, while 7 more became full communicant members at Sacramento on November 20. Thus 17 accessions marked the fall activities.

Dr. Theodore F. Herman presented the work of the 4 Boards to the Reformed Church at North Wales, Pa., Rev. John M. Herzog, pastor, on Sunday, Nov. 27. Dr. Herman was given a respectful hearing and much interest was manifested in the presentation. Following this, the Church organized for a Canvass.

In Mercersburg Classis a Consistorial Conference was held in Zion Church, Chambersburg, on Nov. 15, at 7:30 P. M. Dr. Charles E. Schaeffer was the speaker and leader. A number of the Consistory-men of the Classis made remarks and asked questions. There were 115 men present, or 64 per cent of the elders and deacons of the Classis.

"We have the best organized and hope to have the most thoroughly conducted Canvass we have ever had." This statement was made by Rev. George Fitz, pastor of Bethany Church, Ephrata, Pa., and by Rev. L. M. Fetterhoff, pastor of First Church, Pottsville, Pa., and others. Many Churches are hard at work conducting the Every Member Canvass at this time.

Mrs. H. M. Wolfe, 242 State St., Bowling Green, Ky., again appeals to her many friends in the Reformed Church to help her make some of the destitute Negro children happy for the Christmas season. Donations toward the free dinner provided for these boys and girls, who otherwise would go hungry, will be thankfully acknowledged by Mrs. Wolfe.

This is a good month to order the Stewardship Diaries, a very useful and helpful booklet for accounting and recording of finance, both personal and benevolent. Send to the Executive Committee for a copy or order it through your pastor. This is a beautifully bound red leather book with gold lettering, and it costs only 25c.

The Rev. Purd E. Deitz, pastor of Trinity Church, Philadelphia, addressed the Reformed Ministerium at the Schaff Building, Philadelphia, on Monday, Dec. 5, on the subject, "Types and Trends of Scottish Theological Thought." The next meeting of the Ministerium, scheduled for Dec. 19, will be a union meeting with the Presbyterian Ministerium in Witherspoon Hall, Philadelphia.

Rev. Clayton H. Ranck writes: "Again you have given us a neat, attractive and eminently useful 'Almanac and Year Book', and I have been looking and wait-

Our veteran missionary, Dr. J. P. Moore, has read with deep concern the recent cablegram from our Japan Mission, asking for \$5,000 at once and \$24,000 in December, with this significant addition, "The need is urgent. Unless you increase remittances we cannot continue. Consequences will be serious."

Dr. Moore writes: "As the oldest missionary and knowing the circumstances, I can fully realize the desperate situation of our missionaries in Japan, and what the effect would be if we were to call a halt in our work at this time. We would not only lose the respect of the Japanese who are associated with us, but that of the people at large as well. I pray God that I may not live to see the day when such a calamity should come to pass. I have an Annuity Bond of our Board of Foreign Missions for one thousand dollars, and if my wife and I had the money or were able to raise it, we would secure another bond. Are there not a number of men and women whose love for the Church of our Fathers and love for our Lord and Savior, and the souls for whom He died, able and willing to help the work as well as themselves by contributing on the annuity plan? Pastors and members of the Reformed Church, are you not willing to come to the rescue of our Board and save the Church from such an impending disaster?"

ing for it quite impatiently, for last year's is both worn and soiled. What a wealth of helpful materials you gather for us each year! We cannot express our indebtedness to you for all this fine, painstaking labor."

The Board of Home Missions has just received the balance of \$540.90 from the estate of the late Anna B. Snively of Greencastle, Pa. The total amount from the estate to the Board of Home Missions was \$12,040.90. During 1931 the Board also received from the estate of her sister Mrs. Emma Kiesacher, of Greencastle, the sum of \$2750, making a total from the sisters of \$14,790.90.

Dr. Nevin C. Harner, of our Seminary at Lancaster, addressed the Teachers of Grace Church, York, Pa., Rev. Irvin A. Raubenhold, minister, at their monthly meeting in November on the subject, "Qualifications for a Successful Church School Teacher". The qualifications will be the subject for discussion at the succeeding monthly meetings during the winter and spring, one qualification being used each month.

According to the will of Miss Louisa C. R. Kemp of Lyons, Pa., a faithful member of St. Paul's Reformed Church, Kutztown, Pa., after giving \$500 to her Church and \$500 interest, the interest to apply to the salary of the regularly ordained minister of the Church, the decedent gives \$1000 to each of the following: Board of Home Missions, Board of Foreign Missions, Bethany Orphans' Home, and Phoebe Old Folks' Home, Allentown, Pa.

For the Week of Prayer for the Churches, the first week in January, the Commission on Evangelism of the Federal Council of Churches, has issued an 8 page folder covering the following topics: "First Things First"; "The Church's Treasure in Childhood and in Youth"; "The Unity of the Faith"; "Facing Our Unfinished Task"; "Marshalling Our Resources"; "A Witnessing Church"; "The Secret of Prevailing Power with God and with Man".

Chapter number 70 of the Reformed Churchmen's League met in its regular monthly session on December 1st in Miller's Hall, Valley View—the place of worship for Grace Congregation of the Deep Creek Charge. A rare treat was enjoyed by the members who were privileged to hear a lecture on Europe and the Holy Land by Rev. Earl G. Kline of Selinsgrove. This is a live Chapter and is looking forward to large usefulness in the Kingdom Work.

On Oct. 30, Zion Church, Norwood, O., Rev. Ben M. Herbster, pastor, held a "Feast of Ingathering". The money secured went to pay off a deficit accumulated in the current operating expenses of the Church and an unexpected bill of over \$500. The total offerings for the day were \$780, a fine expression of the devotion of the people. On Nov. 6, the first anniversary of the beginning of the present pastorate, the consistory presented to the pastor and wife a huge basket of chrysanthemums.

One of our missionaries in Japan sends this very gracious word: "The 'Messenger' is a beloved friend. It always brings joy. I deeply appreciate its coming and read it week by week with an ever deepening feeling of how fortunate the Church is to have such a paper. If all our Church members would read it, the Church, as a whole, would be immensely benefited. I feel delighted and proud of the vigorous stand of the 'Messenger' on the problems of war, peace, Prohibition, racial questions, brotherhood and internationalism."

Mrs. Paul Keller, wife of the Rev. Dr. Paul E. Keller, from Wuchang, China, put in quite a busy Sunday recently when she gave an address and showed objects in the assembly of St. Peter's School, Zelienople, Pa., Rev. J. H. String, D. D., pastor, and also to the intermediate department.

In the afternoon she gave an address and showed objects at St. Peter's Church, Middle Lancaster. Her principal address was in the evening at St. Peter's, Zelienople, at the annual thankoffering service of the W. M. S. Mrs. Keller was confirmed in this Church when her father, Rev. J. W. Ebbinghaus, was pastor from 1896 to 1901.

On Nov. 27, a most unique incident took place in First S. S., Berwick, Pa. It was the 64th birthday of the Superintendent, J. W. Geisinger, who is rounding out 19 years as S. S. Superintendent. In the midst of the regular session a stream of 37 children bearing a beautiful basket of chrysanthemums made a surprise attack upon Mr. Geisinger, and sang their cheery birthday song. With a vocal chorus of "Happy birthday, Mr. Geisinger, and many more as happy as this one", the children disappeared into their quarters. The scene was orderly, beautiful, and will long be remembered.

Rev. H. S. Nicholson, Fort Lauderdale, Florida, writes: "We look eagerly for the 'Messenger' each week. We do not want to be without it. How any Reformed Church family can do without the 'Messenger' is more than we can explain. May its influence continue to be felt far and wide, is our hope and prayer. We are having most beautiful weather in southeast Florida, and my health continues to improve. I am still a Pennsylvanian, and should the way open would gladly come back to my native State."

St. Stephen's Church, Lebanon, Pa., Rev. Pierce E. Swope, pastor, observed its 10th annual Cash Rally Day, Nov. 13. The goal was set at \$550, and the receipts were \$709. This caused much joy to all. The W. M. S. and Mission Band held Thank-Offering services, Nov. 20, when over \$80 was received. On the evening of Nov. 27, the Tall Cedars held their Memorial services in St. Stephen's, and Rev. Mr. Swope, chaplain of the Lodge, preached on "God of the Living". A class of 18 catechumens, with more coming in, has been organized. The Every Member Canvass is being made Dec. 4-11.

A very beautiful Pulpit Bible (American Revised Edition) was presented to Grace Church, Altoona, Pa., Rev. Ralph J. Har-rity, pastor, by Miss Laura Kratzer and her sister, Mrs. Fred Robaugh, in memory of their father and mother, Mr. and Mrs. Wm. G. Kratzer, who for many years were faithful members and regular attendants of this Church. The Bible was dedicated to the service of God on Nov. 20. Missionary George E. Snyder spoke to the Children's Departments in the S. S. and preached at the morning service on Nov. 20. In the evening he showed pictures of his work in Christ Church, Altoona, Rev. Charles D. Rockel, pastor. Saturday night previous he spoke in Pavia to a large congregation.

The Reformed Church at Trappe, Pa., held a meeting of its canvassers on Wednesday evening, Nov. 30. This is one of the oldest Churches in the denomination where history was made. The history of this Church records the various forward steps taken in the Reformed denomination. One of these is the holding of an annual Every Member Canvass in order to enlist the support of every member in all the work of the Church and all the benevolent causes. Rev. Arthur C. Ohl, pastor, is seeking to lead his people out into an enlarged life and make his Church function in Kingdom activity. This year the Every Member Canvass has been thoroughly organized. The canvassers were addressed by Dr. J. M. G. Darms.

Christ Church, Pittsburgh, has taken a flying leap forward by paying 50% of its Apportionment in one sum. That doubtless required heroic efforts on the part of pastor and people, but none the less it was done, and how much spirit it puts into the workers all along the line. Possibly there are other Churches that might

prove the same courage and get it off with one check—the payment of the Apportionment for 1932 in full. How much joy this would bring to those who administer the funds and to those to whom they are applied.

"Measure your love to Christ by the sacrifices made for His Church," a striking statement made by the Missionary and Stewardship Committee of Allegheny Classis in their monthly bulletin. For some this measurement might show up handsomely, for there are always such who bring real sacrifices for the Church, and this has not been done without much previous thought and prayer. However, if this were the criterion of all who profess to love Christ, the results would be somewhat disappointing. Whilst this is not the only measurement of our love to Christ, yet there is much truth in this statement of Allegheny Classis. Our sacrifices made for the Church can express our love to Christ in a very real way.

It will be of no little interest to the many friends of our Mr. A. J. Shartle, one of the well-known sons of our Church, to learn that he recently presented his resignation as Treasurer and Field Secretary of the International Society of Christian Endeavor. This resignation became effective Dec. 1, and marked the close of a remarkable record of fidelity in service. Since the death of Dr. Francis E. Clark, Mr. Shartle has been the dean of the working force of Christian Endeavor. He served 5 years as Publication Manager, 9 years as Treasurer and Publication Manager, and 8 years as Treasurer and Field Secretary; a total of 22 years of executive service. It was his privilege, with the help of a Committee, to finance and direct the erection of the World's C. E. Building in Boston. It has been a noteworthy ministry in a good cause.

The new leaflet, "Balancing the Budget," which presents the work of the 4 boards in greater detail, is highly informative for the members of the Church. A copy is available at the offices of the Executive Committee upon request. For reasons of economy, samples could not be sent out to all the pastors. This pamphlet could be used at any time, and should stimulate the interest of Church members in the benevolent program of the General Synod. Pastors who have the custom of sending out a letter to their Churches with New Year's greetings, could use this advantageously to direct the mind of the members of the Church to the world-wide program of the Reformed Church at the very beginning of the year, in order that throughout the year the members may associate themselves with the work of the Kingdom day by day.

In the Hublersburg, Pa., Charge, Rev. James B. Musser, pastor, the Harvest Home display in both congregations was given to the Centre Co. Hospital. The service by the Board of Ministerial Relief

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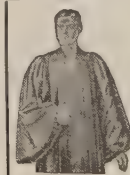
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was rendered, 4 laymen took charge, and the pastor made the address. The week of Penitence and Prayer was observed with special services in both congregations and leaflets were distributed to the members. The ladies of Zion filled a barrel of jars for Bethany Orphans' Home. In Trinity, Hubbersburg, 4 new members were received during Communion season, two by adult baptism. The offering on Home Mission day at Zion was \$35. "The Reformed Church at Work" was used by the Missionary Society of Trinity, at their Thank Offering service; offering, \$38. A union Thanksgiving service was held in Zion and Rev. Mr. Keller of the Lutheran congregation preached; offering for the Red Cross.

In Salem Church, Frostburg, Md., Rev. John W. Keener, pastor, Harvest Home, Rally Day and Home Mission Day were observed with splendid credit to the work of the congregation. Hallowe'en by the Intermediate C. E., socials by the Men's Class and the Mizpah Class were early fall events. A 2-act comedy was given by the Intermediate C. E. Nov. 16, and the directress, Mrs. Keener, received a bouquet of chrysanthemums as appreciation. The Altar Guild did a creditable work in arranging beautiful flowers for the altar since Easter. A special attempt was made on Home Mission Day to increase interest and offering. The Union Thanksgiving service was held in this Church with the Frostburg Ministerium Association in charge. A liberal offering was received for the Miners' Hospital.

Dr. J. W. Meminger preached an instructive and inspiring sermon on Ministerial Relief Sunday, Oct. 23, in Boehm's Church, Blue Bell, Pa., Rev. Edward R. Cook, pastor, and a very substantial sum was contributed. On Oct. 24, the Junior Department of the Church School and the Junior C. E. conducted a Hallowe'en Social. The children came out in full force and enjoyed the program prepared by teachers and leaders. On Oct. 27, the Women's Class of the Adult Department of the S. S. conducted a covered dish supper followed by an entertainment in charge of the Dramatic Club, composed of the Young People of the Church. Proceeds for refinishing the Church auditorium. A Children's party was held Oct. 29. Harvest Home was observed Oct. 30. Lic. George W. Waidner brought an inspiring message, and the decorations of fruits, vegetables, etc., were sent to the Home for the Aged, Wyncote. Rev. Mr. Cook is instructing in the Ambler Normal School for Church School Workers, for the 3rd year, and is teaching the course for Intermediate and Senior Teachers, for the 2nd year. On Nov. 20, the Young People of the C. E. traveled to Philadelphia to hear the Rev. Percy Crawford, who conducts the Young People's Church on the Air over WIP. The 36 young people, including the pastor, returned so enthused that without bothering about supper went into their own service. The young people are ready to back up the pastor in conducting a similar service and are looking forward to the beginning of such an Evangelistic program.

The Advisory Council of the American Bible Society, consisting of leaders of 27 denominations, met Nov. 30 in an all-day meeting with the officers and budget committee of the Bible Society at the Bible House, Astor Place, New York City, to discuss the budget and the Society's financial policies for 1933. Because of shrinking income the Council recommended to the Board of Managers that the 1933 budget be cut 20% below that of the current year in which salaries have been cut and rigorous economies have been already effected. The officers reported that positive measures to meet the particular needs of the time have been taken. The prices of a large number of foreign language Scriptures issued by the Society in the United States have been cut one-fifth. Important new books are in preparation and should be

on sale during 1933. Plans are being developed with the British and Foreign Bible Society looking to economies in printing and to the combining of administrative responsibilities where both Societies serve the same areas in foreign lands. The opening address was made by the Rev. Henry J. Christman, D.D., president of Central Theological Seminary, Dayton, Ohio, and president of the General Synod of the Reformed Church in the U. S. Rev. John A. MacLean, D.D., of Richmond, Virginia, acted as chairman. The Reformed Church in U. S. was represented by the Rev. Henry J. Christman, D.D.

Wyoming Classis is holding 9 Consistorial Conferences. A fine program has been presented. The following major subjects are discussed: What constitutes a Church roll? The Every Member Canvass, and the payment of Church dues. Mr. Fred Diehl, Superintendent of Schools of Montour County, reports the following: "We feel that keen interest has been aroused, and trust that worthwhile results will accrue." This is always the case where the Conferences are well planned, intelligently directed and the spirit of Christ prevails.

A very unusual, and happy, event was celebrated in St. John's Church, Lebanon, Rev. C. B. Marsteller, pastor, on Nov. 27, when Dr. William M. Guilford, only living charter member of St. John's, was honored on his one hundredth birthday. Previous to this day the Mayor and a committee of citizens of Lebanon paid Dr. Guilford a call and the medical society held a dinner in his honor. It was especially fitting that the congregation should honor Dr. Guilford, as his connection with the Church is without parallel. He was a member of the first building committee, an elder of the congregation since its organization and now elder emeritus, a member of the committee to invite Dr. Henry Harbaugh to become the first pastor of St. John's, president of the congregation for a long period of years, and, despite his advanced age, a regular attendant at the service of morning worship. On Advent Sunday he partook of the Holy Communion in his Church. It was at this service that Dr. C. S. Donough, vice-president of the Consistory, read a resolution on behalf of the congregation, expressing their gratitude for Dr. Guilford's long and distinguished life of service. A hymn, written in his honor, entitled, "Upon Dr. Guilford's Attainment of One Hundred Years," was sung by the congregation. Dr. Guilford is very devoted to his Church and has been for many years a regular reader of the "Messenger." He calls it his "Sunday paper,"

PRAYER

O, Thou eternal Christ, come to us anew this Christmas season and mellow our hearts toward all in need.

May we think lovingly of Thy ministers and messengers at home and abroad who are proclaiming the glorious evangel of Thy coming and Thy salvation to the multitude of people who are in spiritual distress.

Help Thy servants to lead the troubled minds and hearts out of darkness of despair into the light of certainty, that they may know the Father of love, and Thee whom He has sent to be the Saviour of the World.

May the Church be heartened in her work and may she be enlivened with new hope at the manger of Bethlehem. May those who speak and those who hear the glorious Gospel rejoice in all their labors as they seek to prosper the Kingdom because they are lifted out of the desolation of aloneness and made gloriously conscious of Immanuel: God with us. Amen.

reserving the reading of it until Sunday evening, as he is unable to attend the evening service of worship. He received greetings from friends and former patients from coast to coast, and a personal letter from Governor Pinchot. He looks upon life optimistically, is not exercised by rapid changes, and urges moderation in all things as the best rule for happiness.

The Consistorial Conference of the Northern District of East Susquehanna Classis was held on the evening of November 29, in St. Peter's Church, Red Cross, the Rev. Herman J. Naftzinger, Chairman of the Missionary and Stewardship Committee, acting as chairman of the Conference. The Rev. Elias S. Noll of Herndon led in the opening devotions. Prof. J. H. Eisenhower of Lewisburg opened and led in the discussion of the topic: "What Right Has the Reformed Church to Ask for the Support of Its Members?" Elder George M. Conrad of Sunbury, Treasurer of Classis, spoke on "Defining the Apportionment. What Is Each Item?" This was also in the nature of a discussion and questions were freely asked. Mr. William R. Stiely of Sacramento, Pa., led in discussing the problem of "Laymen Working with the Pastor." This proved to be a most interesting and enlightening discussion. Dr. C. W. Walck led in the closing devotions. There were 28 representatives present and a strong desire was manifested for similar, but larger, conferences. A similar Conference was held on the following evening, Nov. 30, in the Simeon's Church, Gratz, Pa., for the Western District of the Classis. Here the attendance was 100 men and women. Dr. George W. Hartman of Harrisburg spoke on the first topic and Rev. Chas. A. Huyette of Millersburg, Chairman of the Finance Committee of Classis, defined the Apportionment, while Mr. Stiely again spoke on the "Laymen Working with the Pastor". The devotions were in charge of Dr. C. P. Wehr, assisted by Revs. Stanley C. Baker and C. A. Huyette, while Rev. H. J. Naftzinger served as Chairman of the Conference. It is hoped that conferences of this kind will be held in the spring and that they will crystalize into a helpful agency for promoting the work throughout the Classis.

A TIMELY APPEAL

To the People of Our Churches:

In the dead or somnolent mining camps and in the isolated settlements of our Southern Appalachian region, thousands of families are facing the winter almost wholly without clothing and shoes. It is indeed a matter to be taken in our hearts at this Christmas time. There are hordes of children with only one garment apiece—girls with nothing save a thin, tattered dress, boys with nothing but a ragged pair of overalls, perhaps not even a shirt. Whole families are barefoot.

Children cannot attend school, they cannot even go outside to play, but hover over a tiny fire in the cabin until they become apathetic, cowed by the prevailing hopelessness. "It may seem strange," remarks a welfare worker, "to say that the lack of a pair of shoes or perhaps overalls may stand between a boy and his chance at a decent life, but it is so." These children of the mountains—innocent victims of the drought, the collapse of the coal industry and the prevailing depression—when given an opportunity, prove to be among the finest of our citizen material.

Some Churches may be able this winter to make a cash contribution to relieve the distress among these brave but hapless people. There is, however, no congregation whose members have not second-hand clothing which they can spare. To hasten the discarding of your children's worn garments and replacing them with new, sending the old ones to the Save the Children Fund, will promote happiness in three homes—your own, your local merchant's and some dreary mountain cabin in the Southern Appalachian region.

The Red Cross is supplying cotton cloth for underwear and for girls' dresses, but warm winter garments and strong durable shoes for boys and girls are sadly needed. Donations of them will be gratefully received. May not women's aid societies make up boxes of clothing, repairing those garments which are too badly worn? The repairing of the shoes will furnish work for mountain artisans who sadly need it. Let us help to make this Christmastide a little brighter for these children who have had so little cheer in their lives. You have no idea what happiness a winter coat or a pair of shoes will bring to one of them. Other urgent needs are canned milk and cod-liver oil for undernourished children. There are many schools where there is only one book for a half dozen or more pupils. Used school books and reading books for the lower grades are a great help. Canned goods for noon-day luncheons for children who have not even one meal a day at home are most welcome.

Send materials Parcel Post to the SAVE THE CHILDREN FUND, KNOXVILLE, TENNESSEE, the common distributing center for mountain work. Please respond quickly, for snow, frost and chilling rains are already at hand and the need is immediate. Cash contributions may be sent to the SAVE THE CHILDREN FUND, 156 FIFTH AVENUE, NEW YORK CITY. We can often secure new articles of clothing at less than wholesale price.

Sincerely yours,

Bishop Henry Pryer Abbott
F. F. Brown, D.D.
Mrs. John Ferguson
Paul S. Leinbach, D.D.
William Patton
Ralph W. Sockman, D.D.
Jesse M. Bader, D.D.
Bishop H. Du Bose
Frank Kingdon, D.D.
Herman N. Morse, D.D.
Norman V. Peale, D.D.
Charles D. Trexler, D.D.

CHURCH PAPER DAY

(The "Messenger" is very grateful for this fine editorial in the "Reformed Church Standard", the organ of North Carolina Classis)

While Church Paper Day was observed in October we are coming to the end of the year when many of us must decide what papers and magazines we cannot get along without during the coming days. Therefore an additional word concerning the Church paper is not out of place.

Though the "Reformed Church Standard" goes into every home of our Classis, it is not intended to be a competitor of the "Reformed Church Messenger." Its purpose is to keep the people of our widely scattered Classis acquainted with the work of the College and Orphan's Home and keep them informed of the activities of their sister Churches through the contributed news items.

The "Reformed Church Messenger" is a magazine second to none in the religious field. In it you find editorials on the issues of the day tersely written (our able and genial editor, Dr. Paul S. Leinbach, describes the heart of the matter clearly in few words); articles contributed by leading men of our and other denominations; news in brief from the Church at large; the following departments, Home and Young Folks, The Family Altar, Home Education, Birthday Greetings, Junior Sermon, The Church Services, under which head the Sunday School Lesson and Christian Endeavor Topic are discussed, World News of the Week, W. M. S. News and many other fine things. The price is \$2.50 per year and we do not know where you could get so much varied reading matter which would be as helpful and informing for the money. If you are interested and have not seen a recent issue, write to the "Reformed Church Messenger," 1505 Race St., Philadelphia, Pa., for sample copy and see what is being produced by your own

Church, or better yet, send in the subscription price and enjoy it every week.

GENERAL SYNOD NOTES

J. Rauch Stein, Stated Clerk

The records on Dec. 5 show 22 Classes credited with payment in full on their General Synod's Contingent Fund Apportionment for the calendar year 1932. These 22 Classes include the following: In the Synod of the Midwest, all of its 8 Classes: Ft. Wayne, Chicago, Iowa, Lincoln, Indianapolis, Missouri-Kansas, Kentucky and Zion's Hungarian; in the Synod of the Northwest, five Classes: Sheboygan, Minnesota, Ursinus, South Dakota and Edmon-ton; in the Synod of the Potomac, 5 Classes: Zion's, North Carolina, Gettysburg, Carlisle and Maryland; in the Pittsburgh Synod, Central Hungarian; in the Ohio Synod, West Ohio; in the Eastern Synod, Philadelphia and Schuylkill.

There are also 20 additional Classes which are close to the goal of payment in full. This is a commendable and greatly encouraging record as the Church enters upon the closing month of the year.

Dec. 31 will close our first Calendar Year Triennium. The new decreased General Synod Contingent Fund Apportionment goes into effect on Jan. 1, 1933. For the closing triennium, the annual Apportionment was \$40,000; of this sum \$20,000 was for the General Synod's expenses and \$20,000 for its Executive Committee's Work. The new annual Apportionment for 1933, 1934, 1935, is \$25,000, a decrease of \$15,000 annually. Of this \$13,000 is for the General Synod's expenses and \$12,000 for its Executive Committee's work.

It will be a pleasure to omit all reference to any arrearages on this Fund when the Treasurer's report for the closing Calendar Year Triennium is prepared. To such an honorable and worthy goal, let every one of our 59 Classes earnestly focus its energies as December brings to its close another triennium of growing and giving.

RECEIPTS OF THE BOARDS ON THEIR APPORTIONMENTS

As we are nearing the end of the year the payments on the Apportionment should be very large. Even before the change in close of year, November was always a month of large receipts. The receipts for November of this year have not been as large as was hoped. The Boards are in the greatest distress in their history. The missionaries and their work are suffering. It is becoming increasingly difficult to maintain the work.

The amounts received by our Boards during November and the total for the year are as follows:

	1932, includ-	Nov. ing Nov.
Home Missions	\$14,367	\$150,908
Foreign Missions	13,590	149,146
Christian Education	1,561	23,543
Ministerial Relief	3,744	36,751

A number of congregations have already paid their Apportionments in full for 1932 and there are many more of our loyal pastors and people who will see to it that their congregations pay in full by the end of December. Because of the critical situation, it is requested that congregations make one remittance as early as possible in December and that Classical Treasurers make a disbursement to the Boards by the twentieth of this month. As the month and year end on Saturday, it should be possible for the congregations to remit the balance of their Apportionments for the year on one of the last days of December.

"The Kingdom's Support" will be published early in January and will give report of all amounts that are actually in the hands of the Treasurers of the Boards until Thursday, January 5th,—which has for several years been the date when all books and accounts have been closed for the preceding year. God expects us to do only the best we can, but He does expect that.

William E. Lampe, Secretary.

THE NEW MANUAL FOR SUPPLEMENTARY USE IN CATECHETICAL CLASSES IS NOW READY

In reply to repeated requests which came up from various sections of the Church, the General Synod instructed the Board of Christian Education to prepare a catechetical manual to assist pastors in this important work.

THE TITLE IS

WALKING AND WORKING WITH CHRIST

The book contains seven chapters dealing with the following topics:

- I. Our Church
- II. The Bible
- III. Jesus Christ
- IV. The Father Whom Jesus Revealed
- V. Learning to be a Christian
- VI. Looking Toward a Christian World
- VII. Our Way of Life

Pupils' Manual 25c each
Teachers Guide 35c each

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH IN THE U. S.
1505 Race Street, Philadelphia, Pa.

REFORMED CHURCH HOME FOR THE AGED, WYNCOTE, PA.

Rev. Charles B. Alspach, D.D., Supt.

On a recent Sunday afternoon, Rev. A. A. Hartman and a large group from his Church brought with them Rev. Dr. Christopher A. Noss, who gave a fine message about his work in Japan. Our guests were all very much pleased with this rich and rare treat; many of our guests have worked for missions and even now are remembering the work in other countries.

The program for our Sunday afternoon services for December is as follows: Dec. 4, Rev. Charles A. Santee; Dec. 11, Student L. W. Mitchell and the people of St. Peter's Church, Pikeland; Dec. 18, Rev. H. Lewis Cutler, of Wyncote; Dec. 25, Rev. Elmer E. Leiphart.

Four very pleasant evenings were provided recently by the following groups: Intermediate C. E. Society, of Carmel Presbyterian Church; Girl Scouts of same Church; Women's Bible Class of Glenside Reformed Church, and Stoyer Circle of Trinity Reformed Church of Philadelphia.

We express our appreciation for all this entertainment for our guests.

ANNUAL FALL MEETING

The Elders' and Laymen's Co-operative League of Virginia Classis
Harrisonburg, Va., Oct. 21, 1932

The annual banquet and fall meeting of the Elders' and Laymen's Co-operative League of Virginia Classis was held in St. Stephen's Church, Harrisonburg, Va., Rev. J. Silor Garrison, pastor, Friday, Oct. 21, at 7.30 P. M., in connection with the fall meeting of Virginia Classis. The banquet hall was appropriately decorated and prepared by the ladies of St. Stephen's, and it was crowded with men, women, and young people. President C. S. Hartman, Winchester, Va., presided and with appropriate remarks opened the meeting and banquet. The invocation was spoken by Dr. Ellis S. Hay, of Roanoke, Va. A hearty welcome was extended to all in a brief address by Mr. Edgar A. Kersh, president of the Harrisonburg Chapter of the Reformed Churchmen's League. Mrs.

R. Paul Smith, Hagerstown, Md., and Mrs. S. P. Fletcher, Harrisonburg, Va., accompanied on the piano by Mrs. A. K. Fletcher, favored the audience with several beautiful vocal solos. An excellent violin solo was played by Master Orlin Kersh. The Harman Family Orchestra furnished music during the banquet. Prof. W. H. Keister directed the audience in singing a number of songs.

Inspiring and helpful addresses were made by Rev. Horace R. Lequear, Bridgewater, Va.; Rev. H. A. Fesperman, Hagerstown, Md.; Judge J. Q. Truxal, Secre-

tary, the Reformed Churchmen's League in the United States, Philadelphia, Pa.

The president announced that the requirements for a Classical Reformed Churchmen's League could now be met and upon motion of Elder B. W. Stonebraker, seconded by Rev. Horace R. Lequear, the Elders' and Laymen's Co-operative League, which had functioned for about 8 years, was unanimously converted into the Reformed Churchmen's League of Virginia Classis. The following officers were elected for 1933: Mr. C. S. Hartman, Winchester, Va., president; Mr. W. M. Menefee,

Harrisonburg, Va., vice-president; Mr. G. Robert Irvin, Edinburg, Va., secretary-treasurer. Congregational Chapters of the League have been organized at Martinsburg, W. Va.; Winchester, Woodstock, Edinburg, Harrisonburg, Bridgewater, and Middlebrook, Va. Mr. R. Paul Smith, president of the Potomac Edison Co., Hagerstown, Md., made the principal address of the evening, which was very much enjoyed by all. Rev. C. M. Arey, president of Virginia Classis, pronounced the benediction.

G. Robert Irvin, Secretary.

HOME AND YOUNG FOLKS

MANY SHALL COME

A Story By

Elizabeth Clarke Kieffer

I.

Duilia Tertia had a quarrel with life. She was bored—and boredom, to a young Roman matron, was an unbearable condition. The day was warm. Spring was in the air, and sweet, tantalizing odors strayed into the courtyard from the busy streets outside, until one might almost imagine that they had journeyed down the smooth Roman roads from the awakening countryside, if one did not know that the filth they would have encountered in the shabby outskirts of the city would daunt any vagrant country wind, long before it reached the forum.

Duilia, lolling at ease on a gilded couch, distastefully watched the flies that circled aimlessly in the sultry air. She contemplated summoning a slave with a fan, but was too lazy to raise her voice. She yawned and shifted her position. Soon it would be time to think of going to the villa for the summer. She tried to think of the prospect with relief, but somehow it made no rift in the heavy fog of ennui that enshrouded her.

It was all, she thought fretfully, because of her father's silly sentimentality. Why should an old man feel bound to keep an oath made to a comrade in arms—how many years ago was it? Well, Marcus Caelius had died when Varrus lost his three legions, and that was the year she was born. Yet having pledged a match between one of his daughters, and the seven-year-old son of this Caelius, Duilius felt himself bound, and kept his oath, although, as he grew older and wealthier, he modified his pledge by transferring the match first from Prima to Secunda, and finally settling it upon Tertia as the older daughters made better matches.

So Tertia, eighteen, wealthy, and beautiful, found herself the four years wife of a mere centurion, when, except for her father's vow, she might have had a praetor. Of course, Prima, who had married a fat senator, told her that her match was an undoubted blessing. For, said Prima, a husband, no matter how broad-minded, and Roman husbands in the days of Tiberius, were noted for their latitude of view—was far more bearable if he spent most of his time in Gaul, or, better still, among the savages of Britain.

Tertia laughed a little, and her sense of humor rousing itself, exonerated her father as the cause of her present misery. She would be no less unhappy married to an Eques or a senator; and she had been willing enough to carry out her father's vow in the beginning. When her stalwart soldier lifted her across the threshold of his home and she murmured her timid

"Where thou art Caius, there am I Caia," it seemed as though she were entering upon a more sacred experience than the formal relation between her sisters and their husbands.

The first swift days of their married life had a sort of tremulous sweetness, then he was gone. When he came again, he was no longer a noble young godling, but a very hard Roman legionary of twenty-five, strong with the experiences of frontier life. In his turn he found that the pretty child he had married had grown into a fashionable matron—as hard in her way as he was in his.

Marcus was at home now, but for all his wife saw of him, he might have been in the depths of the Hyrcanian forest. There were his friends who entertained him lavishly, his comrades of the legion who planned wild entertainments with all the folly typical of soldiers on leave, there were long hours at the bath, dicing, racing, cock-fighting, anything to keep a young soldier from home. The domestic virtues were not fashionable.

She had many consolations. She wore the most exotic jewels and the most vivid robes. She kept a gilded litter with Nubian slaves to bear it, and a light chariot with splendid Arab horses which she drove like an expert. Her feasts and her bathing parties were famous. She was the last woman in Rome to be sentimental about a husband.

In her private hours, she had also the amenities of culture, for her father had spared no pains in her education. She collected small statues and other objects of art. She could read both Greek and Latin, and was acquainted with the philosophers, poets, and historians of both languages. She knew her Vergil largely by heart, and had even, in the glamour of that first year of matronhood, struggled through Caesar's Commentaries, in an effort to understand her husband's life.

She had wealth, youth, beauty, and—for wealth atones for a lowly marriage—a place in society. She really had little cause for complaint. At which reflection, she sighed again.

Presently she summoned her women, was bathed, painted, and dressed. Her litter was waiting, and she went into the streets in a restless quest for distraction. The streets were gay with color, and warm with perfumed winds, but even an outsider must have sensed that something was wrong. A pall lay over Rome. Sejanus was at the height of his power, and half the nobility of Rome trembled in dread of the favorite's caprice. Only the day before, one of Tertia's most intimate friends had committed suicide, together with her husband, to escape an almost certain accusation from this enemy of Caesar's friends.

Tertia passed through the forum. A sense of suspicion permeated all its bustle and life. Each man eyed his neighbor with suspicion, for spies were everywhere. The warm air was enervating, and the press made progress slow. She directed her bear-

ers to the quieter precincts of the house of the vestals. Here she had, sometimes, been soothed, in her more restless moments, by a sense of peace and purity. Today, however, the vestals who were not serving in the temple were scattered in indignant groups, discussing with acrimony, a quarrel which had taken place between two of their number, and had spread to the whole body. Tertia did not quite gather what it was all about, but it seemed to her a petty business to embroil the virgin attendants of one of Rome's most ancient shrines.

Religion in Rome, she reflected, as she turned homeward, had come to be a thing of money and politics. What was religion, anyhow? No one really believed in the old gods, of course, although the myths were dear because of their childhood associations, and the old festivals made pleasant spots of color in a drab year. Of course, too, one liked to see the old altars tended, and to burn an occasional pinch of incense just to show whatever unseen power might be watching, that you wanted to be reverent. Ever since the fall of Cleopatra had directed the public mind towards Egypt, strange Egyptian cults had been making their way into Rome and it had become quite a fad to visit the new shrines of Isis. There was mystery and thrill in her worship, and the fact that Augustus had made an attempt to suppress it, only added spice to the adventure. There were rumors of a secret cult of Mithras, imported from the more distant East, which was finding favor among the legions—a dark, ugly cult, featuring a baptism in blood, and a mystic feast in which the worshipers partook of the body of their god.

None of these appealed to Tertia, yet the philosophers, although she loved them, did not completely satisfy her. She liked rather better, a religion of which she had once heard from an old Jewish slave—the stern and awful worship of a single god. It was however, an exclusive and self-sufficient religion, admitting converts grudgingly and only by ceremonies repulsive to the refined Roman mind. Jahweh, it seemed, cared only for one race. The rest of the world was doomed to destruction, which was obviously absurd, since the remnant of this chosen race was among the most miserable of the subject peoples who squirmed under the hand of Rome, and poured money into Roman coffers.

At home, and gracefully reclining, once more, she gave full vent to her gloomy discontent. She was disgusted with Rome, the gods, her husband, and whatever happened to come into her mind.

The entrance of Marcus broke upon her mood. He came in with a martial swing, albeit he wore the clothes of peace, as behooved one securely indolent in peaceful Rome. With the most casual of greetings, he dropped into a seat facing her.

"What's your news?" she asks him shortly.

"What makes you think I have news?" he parried, laughing.

"One hardly supposes you came here for the sake of my society," she snapped.

He surveyed her with distaste,—the too vividly painted lips, the revealing garments, the peevish, dissatisfied air. "No," he said, with another laugh, "I came to tell you that I've been made princeps posterior in the cohort that goes out to Judea with Pontius Pilate, the new procurator. That means you're rid of me for another while."

"To Judea," she echoed, "how strange!"

"Yes," he replied, mistaking her meaning, "it does seem odd that they'd send men that are trained to fight Germans into a dirty little place in Syria to keep some fanatical priests in order. Still, it's a promotion, and those of the veterans that are chosen are picked men, able to exert authority, so I feel rather honored."

"I suppose so," she murmured, "but what surprised me was that you should be going to a place I know so much about. You wouldn't remember, but we had a Jewish slave woman at home—a fat old thing named Rachel—she died some years ago. Well, I was quite in love with her when I was a child, and she stuffed me full of myths and fables about her home country. She even taught me to speak a little Aramaic. Father didn't like it. He said only tradespeople needed to learn it, and he was educating me away from trade. Rachel called her country 'The Promised Land' and really she surrounded it with so much glamour that she actually made a promised land of it in my mind."

Marcus leaned forward in his chair, and his face showed more interest than she had ever known it to display. "That is odd!" he exclaimed. "You must tell me something about it before I leave. It will give me an advantage over the others and please Pilate. I don't think we'll find it a promised land, though, from all present accounts. I was introduced to Pilate today, and he seems rather worried over the prospect. These Jews are rich but they're fanatical. They have some kind of a religion which they believe is the only one; and, not unnaturally, they think their God is insulted when they let a people with false gods rule them. It's a situation completely different from anything we face in the other provinces. Our procurators have so much trouble understanding it that they are constantly offending the people and starting minor revolts and riots, so that it's like sitting on a volcano to try to govern them. The fat glutton Grattus that they had last, hasn't improved matters, either. They hated the Romans before, now they loathe us. Of course it's a big thing for Pontius Pilate. He's tremendously young to be a procurator. Sejanus looks after his own kin in a different way from the way he attends to Caesar's—not that I hold it against Pilate. He seems a nice enough fellow, and he'll be more popular with the army than most of the civilian crew they send out to govern provinces these days. He's as conscientious a young man as I ever met. He'll keep these Jews in order if it can be done; but I don't envy him."

"Just the same, it must be a beautiful country," said Tertius. "A land flowing with milk and honey." That's another of Rachel's phrases. It sounds wonderful, doesn't it?"

There was such a rapt look in her eyes that Marcus was startled by a sudden idea. "You wouldn't," he paused. "No, of course you couldn't by any possibility care to go along?"

She looked startled in her turn, "Could I?" she asked, and a sudden heavy beating of pulses in her throat almost choked her.

"I—I don't know. Some of the officers' wives used to follow the army to the nearest Roman towns in Germany and their husbands would visit them there. If they were allowed in a barbarian province, I suppose in a semi-civilized place like Judea there would be no objection. Procula is going—Pilate's wife—do you know her?"

It seems they are very much in love with each other. Perhaps she would take you out as an attendant. It wouldn't be convenient for you to follow my camp about, and until you got used to the place, you'd have a beastly time living alone. But this is all nonsense! Of course you wouldn't go, would you?" He was looking at her with laughing, puzzled eyes, as though he had never seen her before.

"I hardly know," she faltered. "Oh, Marcus, I'm so tired of Rome and these beastly banquets, and races and theatres! I do want something different. When Rachel used to tell about her home, and the great temple, and the flowery hillsides and the flocks, it seemed like another world. Their myths are so different from ours, and their god is so much nobler. The people who imagined a god like that must be worth knowing. I think perhaps, I would like to go if you don't mind, Marcus."

"Mind!" For a moment there came over him a wave of the old passion of their early married life and he recalled the homesick longing of his first months of separation. The moment was brief, but it made him say rather gently, "Why, I'd be glad to have you, Tertius."

"Would you, really?" Her tone was wistfully surprised. "Then I'll go to see Procula tomorrow. I know her slightly, and I'm afraid she doesn't altogether approve of me, but I might try."

(To be Continued)

Sunday School Teacher: "And when it rained forty days and forty nights, what happened?"

Bright Willie: "The natives said it was very unusual."

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE GUIDEBOOK OF LIFE

Text, Psalm 73:24, "Thou wilt guide me with Thy counsel."

Since we have recently entered a new Christian Year, or Church Year as it is commonly called, it will be well for us to have the right guidebook as we go forward into the future; and since the Christian Church has just celebrated Universal Bible Sunday, it will be proper and timely for us to give some attention to this Guidebook of Life at this time.

Anyone who has traveled extensively knows the value of a good guidebook. Those who go on a journey unprepared and unguided miss a great many things that are worth while and are apt to lose themselves quite often. In making life's journey it is even more important to have a good guidebook so as to know where to go and what to do.

I am surprised to find so many persons in our day trying to go on life's journey without a guidebook; but I am not surprised at the uncertainty and confusion into which they bring themselves by this course. Life is too difficult an undertaking for anyone to go forward unguided. There are so many pitfalls in the way and so many traps and snares along the path that it is very dangerous for anyone to venture forth without a good and safe guide.

It is exceedingly important for children and young people to have the right kind of guidance in starting on their journey through life. It is especially for this reason that I have chosen this important subject for consideration at this time. To be forewarned is to be forearmed.

But we must not forget that all of us need guidance, not only the young, but also the old. As Dr. J. H. Jowett has said, "In one thing we are all alike—we are pilgrims traveling between life and death, on an unknown road, not knowing how

or when the road may turn; not knowing how or when it may end; and we are in urgent need of a Greatheart who is acquainted with every step of the way. We are all in need of a leader who will be our guide by the 'waters of rest,' and also in the perilous ways of the heights."

The Psalmist realized the importance of the Word of God as the Guidebook of Life. He makes frequent reference to it in the Psalms. One of his outstanding declarations is that of Psalm 119:105, "Thy word is a lamp unto my feet, and light unto my path."

In ancient times travelers sometimes attached small lamps to their feet so that they might see every step they took, lest they should stumble and fall. In this way the path about their feet was illuminated, and they could make their way without danger. In addition to this they also carried lanterns which lit up the way which lay before them and they could go forward without fear and faltering.

The Bible serves both of these purposes in our lives. Like a little lamp, it enables us to pick carefully and securely every step that we take, so that we do not fall into sin and evil. Like a lantern, it lights up the way before us, so that we may walk in it as it leads us on into the unknown future. The Bible is therefore the true Guidebook of Life, helping us to pick out the individual steps which we have to take on our journey and enabling us to follow out our itinerary to the end.

Almost a hundred years ago, John H. Newman, now often referred to as Cardinal Newman, wrote that immortal hymn which everyone ought to make his prayer as he goes on life's journey:

"Lead, kindly Light, amid th' encircling gloom,

Lead Thou me on;
The night is dark, and I am far from home,

Lead Thou me on;
Keep Thou my feet; I do not ask to see
The distant scene—one step enough for me."

We are told of a man of Christian purpose who went a distance of several miles into a neighborhood where few could read, to spend an evening in reading the Bible to a company who were assembled to listen. After the meeting, as he was about to return home by a narrow way through the woods, he was provided with a torch of light-wood or pitch-pine. He objected that it was too small, weighing not over a half a pound. The host answered, "It will light you home." "But," said he, "the wind may blow it out." His host quietly replied, "It will light you home." "But, if it should rain?" he objected. Again he received the answer, "It will light you home." Contrary to his fears, it gave abundant light to his path all the way home. He should have exercised a faith similar to that which he expected them to have in the light which he brought them.

There are persons who criticize the Bible, but you must cling to it and say, "It will lead me home." Here and there objections may be raised, still you must reply, "It will lead me home." And to every argument of distrust or doubt, you must persist, "It will lead me home."

It is said that a lady was looking at Rembrandt's picture of "An Old Woman," in the Metropolitan Museum, and she said, "That is not a picture; it is the old woman herself." That was a high compliment to the artist. But we can pay a higher compliment to God as we read some portions of the Bible by saying, "That is not a book; it is God Himself speaking to our souls."

As we study this Guidebook of Life, we hear God saying to us in the thirty-second Psalm:

"I will instruct thee and teach thee in the way which thou shalt go:

I will counsel thee with mine eye upon thee."

In the King James' version, the last line is translated, "I will guide thee with

mine eye." The American Standard Version, however, has the better translation. It is a greater comfort to us to know that God has His eye continually upon us for good than merely to be told that He will guide us with His eye. As has been said by someone, "God will guide men that acknowledge Him through the working of their own minds and the counsels of others, by opening new paths and placing fresh aids within their reach, by influencing their souls through the teachings of His Spirit, and preserving them from false signs by which they were wont to be led astray."

In the later translation of the Bible we read in the twenty-third Psalm, "He guideth me in the paths of righteousness," which seems to be a little stronger than the "leadeth" of the older translation. You may be sure that you will be guided in right paths, that lead at last to the Father's house.

The one who prepares the guidebook must know all about the way and the points of interest which are to be found on the journey. The same God who gave us the Bible as the Guidebook of Life knows all about the way and the blessings which are to be found at the end of the journey. He has not only given us the Guidebook, but He is Himself the Guide who accompanies us on the journey and explains everything to us.

I hope you will early begin to read and study the Bible and to make it the Guidebook of your life so that you may walk in the right way and arrive at home safely in the end.

BEATING TEMPTATION

Mrs. Brown: "I hope you didn't take a second helping of cake at the party."

Bobby: "No, ma. I took two pieces the first time."—Tit-Bits.

The Family Altar

By A. W. Krampe, D.D.

HELP FOR THE WEEK OF DEC. 12-18

Memory Verse: If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. Luke 9:23.

Memory Hymn: "As With Gladness Men of Old."

Theme: Christian Standards of Life.

Monday—The Christian Standard in Personal Life. II Pet. 3:14-18

For our review, passages have been selected which call attention to some of the outstanding characteristics of a Christian in the various relationships of life. The underlying idea is that all of life is to be brought under the control of Christian principles. Of fundamental importance would be the fact that the individual strives to attain a high standard in his personal life. The apostle, in today's lesson, gives a final exhortation to godliness, to righteous living. Verses 14 and 18 are outstanding. "Make every effort to be found unstained and irreproachable." That is certainly setting a high standard in personal life. To reach this standard one must "grow daily in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Prayer: Dear Lord, we are so easily satisfied with the things that lie on the surface and do not strive for the highest, the noblest, the best. Help us to grow in grace and in the knowledge of Thee. Amen.

Tuesday—The Christian Standard in Home Life. Luke 2:40-52

The first ones to notice that we are earnestly trying to live a Christian life, should be the members of our own house-

hold. Very often it requires more patience, more tact and more grace to maintain a high standard of Christian living among those who know us best, than among strangers. Yet it is right in the home-circle that the power of our Christian life is to prove its effectiveness. Of Jesus we read that He grew not only in favor with God but also with men. His was a normal life. Jesus lived obediently with His parents. At the same time He did not forget that it was of prime importance for Him to be about His Heavenly Father's business. Do others, when they come to our houses, take notice of the fact that ours is a Christian home?

Prayer:

"Bless our homes, Lord, through our members

Worldwide may Thy work be wrought;
Through the homes in every nation
Many to Thy fold be brought;
Fathers, mothers, children be
Led to live true life for Thee." Amen.

Wednesday—The Christian Standard in National Life. Rom. 13:1-7

Our national life is influenced greatly by the home life. Our first concern must therefore be to preserve the power, the

TO JOHN SMITH

I like your name, John Smith,
It always pleases me;
We've met so many times,
At home and 'cross the sea.

Despite the way it's spelled,
To me it is the same;
Honest, plain, sincere,
A dear old-fashioned name.

John Smith, Ion Skmiton,
Ivan Skmittowski,
Jan Schmitts, Jean Lefevre,
They all sound good to me.

Johann Schmitt, Juan Smithas,
Ivan Schmittiweiski,
Giovanni Fabbioni,
Are all the same, you see.

And so I like your name,
In any tongue so true;
John Smith, where'er we meet,
I doff my hat to you!

—Grenville Kleiser

purity and beauty of our home life. Our national life will not rise much higher than the ideals we maintain in our home life. The followers of Jesus are to be the salt of the earth and the light of the world. Christians should therefore be the best citizens, law abiding, showing due respect to all those in authority, co-operating with them in every effort to maintain peace and order, and to further the welfare of the nation. The Christians, as members of the body of Christ, should work to extend the borders of the Christian Church and increase her beneficent influence in the life of the nation through Christian schools where the religion of Jesus is taught, for we are convinced that our civilization needs religion.

Prayer:

"Let our rulers ever be
Men that love and honor Thee;
Let the powers by Thee ordained,
Be in righteousness maintained;
In the people's hearts increase
Love of piety and peace;
Thus united we shall stand
One wide, free and happy land!" Amen.

Thursday—The Christian Standard in World Life. Ps. 72:7-17

It is but natural for us to be interested in the welfare of our own country first of all and to love her most. But that does not mean that we must hate other nations. At this stage of the world's history it is absolutely impossible for one nation to iso-

late itself from the others. We have common interests and one nation cannot prosper long at the expense of all others. We are also "world citizens" and we must work and pray and sacrifice for world peace and world prosperity. The great prophets and poets somehow felt that the God of Israel, who had in Abraham chosen this nation as His people, had done this in order to bless all nations. The future glory of Israel would of necessity bring unending blessing to foreign nations also.

Prayer:

"Not for this land alone,
But be God's mercy shown
From shore to shore;
And may the nations see
That men should brothers be
And form one family
The wide world o'er." Amen.

Friday—The Christian Standard in Work II Thess. 3:6-13

The apostles labored for their daily bread, although Paul maintains that he and his fellow-workers could, according to the law of God, demand support from the Churches. He was very anxious, however, to have the Christians recognize the value and necessity of labor. According to Jewish tradition the boys had to learn a trade. As Christians we emphasize the dignity of honest work. No man need be ashamed of work. On the contrary it is to his credit if he makes his contribution faithfully to the world's work. It is our Christian duty and privilege as well, to encourage the workers and pray God's blessing upon honest labor. We need to do this now as much as ever before.

Prayer: Heavenly Father, Thou hast said: "Six days shalt thou labor." Thy Son, Jesus Christ our blessed Saviour, and His apostles have given us an example. Give us grace to follow in their footsteps. Amen.

Saturday—The Christian Standard in Ownership. I Cor. 9:17-23

In the past quarter we had several lessons on stewardship. The principles of Christian stewardship have reference to the methods of acquiring money, as well as to the way in which men use or spend their money. All that I am and all that I have is a gift of God, and in reality everything belongs to God. So I am, in the last analysis, accountable to Him for what I do with my life, how I make my money and what I do with it. I dare not in a selfish way think only of myself, but at all times my neighbors' welfare must be taken into consideration. In doing this I cultivate the Christian virtues of consideration and generosity.

Prayer: Dear Father, at the close of this week we place our work before Thee. Bless and sanctify everything that has been done in accordance with Thy will and for the benefit of our fellowmen. Forgive, graciously, where we have fallen short or have done things amiss. For Jesus' sake. Amen.

Sunday—The Christian Standard of Attainment. Phil. 3:8-14

In this passage (Phil. 3) the great apostle draws aside the curtain and gives us a glimpse into his own life. This has been termed a "Striking autobiographical sketch." Paul's aim in life was to know Christ and the power that comes from intimate association with Him. By faith, a believer enters into a union with Christ, "a union which is close, tender, vital and constant." Like Paul, we must forget the things that are behind, constantly press on, just like the runner, fixing our eyes upon the goal. Only by laying hold on Christ, or rather, having Christ hold us, will it be possible for us to obtain the prize.

Prayer: We would worship Thee, O Lord, in the beauty of holiness. Help us to cast aside all indifference and fill us with the earnest desire to grow in the likeness of Him who called us out of darkness into His marvelous light. Amen.

Home Education

"The Child's First School is the Family"
—Froebel

WHY JANE LIED

By Mrs. Mary Graham Andrews

"What shall I do with Jane?" said the distressed mother. Dinner was over and five-year-old Jane and seven-year-old John had been dismissed.

"Jane simply cannot tell the truth, she lies when the truth would serve her better," the baffled parent continued. When she had finished her recital of endless examples of Jane's falsehoods, she concluded, "Why, she is a prolific little liar, and it embarrasses me."

This charming, well-meaning mother was interrupted by the ring of the telephone. Jane ran eagerly to answer it and her mother said, "If that is Mrs. Rambo, please say, 'Mother is out and will not be in until late this evening.'" Jane obeyed.

A little later Jane re-entered the room as two of the dinner guests were leaving. She heard her mother say, "I have been charmed to have you here for dinner, do come again soon." The guests departed and Mother said in Jane's hearing, "Such bores! but I was under obligation, having been entertained twice by them."

I remained late that night with the mother's elder sister, because Mr. and Mrs. Bradley were going out to play bridge. The mother hastened to put the children to bed. As they were being tucked in and kissed, Jane inquired, "Going anywhere after we go to bed?"

Mother replied, in order to keep peace, "No, Daddy and I will be downstairs in the sitting-room reading and listening to the radio."

Then this mother immediately prepared to leave and did depart shortly. The noise of the starting motor attracted the children who got out of their beds to peek from the window. They looked out just in time to see their parents drive away. The elder sister and I had entered the nursery and heard Jane exclaim as she watched the car depart, "There go the two biggest liars in this town," and John agreed.

Struck by this honest observation I determined to remain and see if I could help answer that question: "What shall I do with Jane?"

When the parents returned the elder sister told them about Jane's accusing them of being the two biggest liars in town.

The mother rose indignantly and said, "I shall go to the nursery at once and make Jane apologize for such a statement about her parents."

I said, "May I repeat to you a quotation I gave my teachers at a meeting? 'Do not crush or punish a child's honest outspoken observation merely because your vanity is hurt by the criticism it contains, lest the child be led to lies and hypocrisy.' The Jane's lies have troubled you. Let's look into the matter frankly."

Now this mother was one of the many who tell social fibs or white lies, daily, without any thought of their detrimental influence upon the characters of their children.

"You have uttered these social lies as a matter of course," I suggested. The mother agreed that she had.

"Well, Jane is just a sweet, clever little copy-cat."

"I never thought of that," she said, meditatively.

We discussed the cause and effect of these white lies.

"The fault is our own. We are responsible for the seed of lying in Jane," suggested the elder sister. "Let us write down every social lie we tell tomorrow and then break down the habit of telling them."

The mother tried out this consistent way of teaching truth-telling. She succeeded in

establishing truth-telling in Jane by setting a concrete example of truth-telling herself. It took time and courage to do it. Are there not many other children who lie for the same reason that Jane lied?

Those of our readers who are parents will be interested to learn that they may obtain for fifteen cents from the Government Printing Office at Washington a bulletin entitled "Training Little Children" containing valuable advice and many practical suggestions for meeting the daily problems encountered in dealing with little people.

Most of the articles were written by mothers who were once kindergarten teachers. They know a mother's problems, and how they may best be met.

"This weather is trying for everybody," said the physician. "Yes," replied Mr. Meekone; "I don't see how my wife is going to bear up under it. When the sun doesn't shine it gives her the blues, and when it shines, she says it fades the carpet."

Puzzle Box

ANSWERS TO — DOUBLE-TIED WORD CUBE, No. 34

L O T U S
O V A T E
T A S T E
U T T E R
S E E R S

WORD SANDWICHES, No. 7
(Insert three letter words)

1. A—E; insert a baseball accessory and get to reduce or cease.
2. B—E; Insert to be free from and get a newly married woman.
3. C—Y; Insert a conjunction and get a confection.
4. D—E; Insert to give a quick, sharp blow and get to arrange in folds.
5. E—E; Insert a cover and get to strike out or omit.
6. F—Y; Insert to make a mistake and get a convenient way to cross a stream.
7. G—D; Insert a personal pronoun and get a fruit, the dried shell of which is used as a dipper.
8. H—T; Insert an organ of the head and get a vital organ of the body.

A. M. S.

RETURN

What gives a fountain its beauty?
See the water splashing its way;
Drops flying up or falling,
Just dropping where they may.

Youth announces, "Water rises;"
Eternity states, "Waters rest;"
While Life says, "It's water moving—
True Love in Earth's sweet breast."

But in ultimate eyes of Heaven,
Fountains are offerings of men
Surging right up to the Father,
Falling to bless earth again.

—Earl F. Schottke

AN APPEAL FROM THE "SAVE THE CHILDREN FUND"

In the dead or somnolent mining camps and in the isolated settlements of our Southern Appalachian region, thousands of families are facing the winter almost wholly without clothing. There are hordes of children with only one garment apiece—girls with nothing save a thin, tattered dress, boys with nothing but a ragged pair

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Your old chairs or pews purchased outright or accepted as part payment.
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of overalls, perhaps not even a shirt. Whole families are barefoot. Children cannot attend school, they cannot even go outside to play, but hover over a tiny fire in the cabin until they become apathetic, cowed by the prevailing hopelessness. "It may seem strange," remarks a welfare worker, "to say that the lack of a pair of shoes or perhaps overalls may stand between a boy and his chance at a decent life, but it is so." These children of the mountains — innocent victims of the drought, the collapse of the coal industry and the prevailing depression—when given an opportunity, prove to be among the finest of our citizen material.

Some Churches may not feel able this winter to make a cash contribution to relieve the distress among these brave but hapless people. But there is no congregation whose members have not second-hand clothing which they cannot spare. To hasten the discarding of your children's worn garments and replacing them with new, sending the old ones to the Save the Children Fund, will promote happiness in three homes—your own, your local merchant's and some dreary mountain cabin in Tennessee or Kentucky.

The Red Cross is supplying some cotton cloth for underwear and for girls' dresses, but warm winter garments and strong durable shoes for boys and girls are sadly needed. Donations of them will be gratefully received. May not women's aid societies make up boxes of clothing, repairing those garments which are too badly worn? The repairing of the shoes will furnish work for mountain artisans who sadly need it.

Let us help to make this Christmastide a little brighter for these children who have had so little cheer in their lives. You have no idea what happiness a winter coat or a pair of shoes will bring to one of them. Our urgent needs are canned milk and cod-liver oil for undernourished children. There are many schools where there is only one book for a half dozen or more pupils. School books and reading books for the lower grades are a great help. Canned goods for noon-day luncheons for children who have not even one meal a day at home are most welcome.

Why not ask your grocer, your dry-goods dealer and your clothier, to join you in sending some cheer to these little children. Send materials Parcel Post to the Save the Children Fund, Knoxville, Tennessee, the common distributing center for mountain work. Please respond quickly, for frost and chilling rains are already at hand and the need is immediate. Cash contributions should be sent to the Save the Children Fund, 156 Fifth Avenue, New York City. Pastors are urged to make reference to this in Church bulletins and the local press.

GETTYSBURG CLASSIS

Gettysburg Classis met in regular fall session on Thursday, Nov. 3, 1932, in Bethel Reformed Church, Smith Station, Pa., West Manheim Charge, Rev. E. M. Sando, D.D., pastor. Sessions were held at 9.30 A. M. and at 1.30 and 7.30 P. M. All the active pastors and several of the ministers without charge as well as the elders representing the various charges were in attendance during the day. The meeting was presided over by the President of Classis, Dr. Henry I. Stahr, a member of this Classis, and now Executive Secretary of the Board of Christian Education, Philadelphia, Pa.

The meeting was opened with a devotional service in charge of Rev. Paul D. Yoder, D.D., Codorus, Pa., who gave a brief meditation on Isa. 42. Classis followed the New Order of Business adopted by the General Synod. All matters referred to Classis by the General Synod were adopted, including the plan of Union with the Evangelical Synod of North America as well as the new amendments to the Constitution of the Reformed Church. All matters referred to Classis by the Synod of the Potomac were likewise adopted, including the various apportionments sent down by the District Synod. The apportionments for the different boards of General Synod were also accepted. Classis again adopted the per capita basis of apportioning the various amounts on the congregations, for the year 1933.

The causes of Home and Foreign Missions, of Ministerial Relief, of Christian Education, of Orphans' Homes, and of the new Old Folks' Home of Potomac Synod all received due consideration. Dr. Jacob G. Rupp addressed Classis on the work of the Board of Foreign Missions; Dr. James M. Mullan, Philadelphia, represented the Board of Home Missions; Mr. Lawrence Wheeler spoke briefly concerning the plan of liquidating the debt of the Home Mission Board. The cause of Ministerial Relief was presented by Dr. Harry N. Bassler, vice-president of the Board. Rev. A. P. Frantz spoke on the work of the Hoffman Orphanage. At the evening session, in connection with the report of the Committee on Christian Education, Dr. Henry I. Stahr spoke on the work of the Board of Christian Education.

The Missionary and Stewardship Committee has arranged to hold the annual Consistorial Conference on Wednesday evening, Dec. 7, at Firemen's Hall, Abbottstown, Pa. The Committee on Evangelism was instructed to arrange for the annual Ministerial Retreat of Classis on Wednesday afternoon, Dec. 7, at Emmanuel Reformed Church, Abbottstown,

THE PASTOR SAYS:

Every one who votes for the return of Liquor is voting also for the death of some one by a drunken driver. If you knew YOU were one to be killed, how would you vote?

—Now and Then.

"I could have laughed outright," said Mrs. Brown, "when we were going 'round the menagerie." "Why, what happened?" asked Mrs. Jones. "Well, Mrs. Smith called an animal a seraph. Of course she meant a giraffe; but the fun of it was, it was a camomile."

Birthday Greetings

By Alliene De Chant Seltzer

When your Birthday Lady first entered her new home, she wasn't married. The day was dismal, and we arrived, four of

us, at three o'clock in the afternoon. Calvary's home missionary opened wide the door. Inside all was cheery and cozy. All the pretty lamps were aglow, and there was soft music on the radio. Even the red bricks of the fireplace seemed to add warmth. It took us a long time to see everything and it was all so home-y and welcome-y that your Birthday Lady had to plop down in an old-rose chair and kind o' cry for happiness. And now I'm here "for keeps." My grand piano's in the fireplace-room, and 'most all of our love-ly gifts have found a place. And so, and so I want you to come and find a place—to step up on our little porch and . . . and walk right in! And if there isn't something in the cracker jar 'n' cake safe, there's sure to be a s'prise in the ice-box. And of course it won't take long to put the tea-pot-on-the-boil!

PETER PUZZLES POP

"Pa," said little Peter, "what is it that occurs once in a minute, twice in a week and yet only once in a year?"

"I give it up, son. What?"

"The letter 'e'."—Boston Transcript.

Pa. The same committee was directed to arrange for a Rally of the laymen of the Churches of Classis. This rally will likely be held on Sunday afternoon, Feb. 26, 1933, in Trinity Chapel, Hanover.

Dr. Paul D. Yoder, a member of the Executive Committee of General Synod, addressed Classis on the work of the committee. Rev. Albert O. Bartholomew and Dr. E. M. Sando were appointed delegates from Gettysburg Classis to the annual convention of the Pennsylvania Council of Churches at Harrisburg in January, 1933. Rev. Howard E. Sheely, New Oxford, Pa., conducted the devotional services at the evening session. The members of Classis were delightfully entertained in the homes of the members and friends of Bethel Church. The annual meeting of Classis will be held at Christ Church, near Littlestown, Pa., Rev. H. H. Hartman, D.D., pastor, opening on Monday, Feb. 13, 1933, at 7.30 P. M.

E. M. Sando, Stated Clerk.

THE SEMI-ANNUAL MEETING OF NORTH CAROLINA CLASSIS

The semi-annual meeting of N. C. Classis convened in Beck's Church, Lexington, Oct. 4, 1932, at 10 A. M. The president and stated clerk being absent from the morning session on account of a funeral, the vice-president, Elder Daniel Campbell, presided, and Rev. Milton Whitener was stated clerk, pro tem. Men appointed to represent different causes spoke as follows: Revs. John C. Peeler, for Executive Committee of General Synod; Wm. F. DeLong, D.D., for Boards of Home Missions and Christian Education; Frank L. Fesperman, for Board of Foreign Missions; Jacob A. Palmer, for Board of Ministerial Relief, and Jacob C. Leonard, D.D., for Reformed Churchmen's League.

All apportionments coming down from the Synods were accepted. The Plan of Union with the Evangelical Synod of North America was adopted unanimously. Amendments to the Constitution were approved.

Elder Herbert W. Coble, of Burlington, was elected a member of the Board of Trustees of Catawba College to fill the vacancy caused by the death of Mr. A. Alexander Shuford. Joe Andrew, son of Rev. James D. Andrew, was received as a student for the ministry. The report of President Howard Omwake, of Catawba College, was very encouraging. At the evening session addresses were delivered by Revs. Wm. F. DeLong, D.D., of Philadelphia, and Frank L. Fesperman, Missionary to Japan. The next morning the committee reports of the Boards were heard. Supt. Ray P. Lyerly, of Nazareth Orphans'

Home, was introduced and addressed the Classis. The members of Classis were cordially received and delightfully entertained by the pastor and members of Beck's congregation. The picnic dinners served on the grounds at noon were all that could be desired and the members of Classis came away deeply grateful for the many kindnesses received.

C. C. Wagoner.

A Letter to the Editor

"TEACH US TO PRAY"

To the Editor:

In your issue of Nov. 24, you published an article on "Teach us to pray," by Addison H. Groff, in which he seemingly regrets the fact no one had ever directed to him the request, "Teach us to Pray." He says also that nowhere else does he find a like request. His experience strikes me all the more forcibly since in my experience we have had such a request directed to us so frequently.

First when my daughters were very small and of tender years, the eldest one at the close of our morning worship climbed upon my lap and said, "Papa, will you teach me to pray?" It, to be sure, was the request of a little child. But we were much impressed by the request as we felt the sacredness of parenthood in teaching even a little child to approach our Heavenly Father in the attitude of prayer.

Again, during our pastorate in a college town with a large number of students attending our services, at the close of one of our morning services two young men came to us with the request that we speak to the college Y. M. C. A. on the following Tuesday evening and that we take as our topic, "Teach us to Pray". They supplemented the request with the explanation, "Will you please out of your experience teach us how to pray?"

In another city where were located two Theological Seminaries a young seminary student came to my study one day and after talking over some of the problems of the modern minister said, "I wish I might have the privilege of accompanying you upon some of your pastoral calls, that you might teach me "how to pray" in the homes of our people, and in the homes of sorrow and bereavement."

And more recently it was my lot to assist a fellow pastor of another communion, at a funeral of one of his members. Afterwards he said to me, "I wish you could teach me how to pray at a funeral."

These instances, together with frequent requests from my catechumens to teach them how to pray, are mentioned merely to assure our brother and others that there are some at least, if not many, who are longing to be taught how to approach our Heavenly Father in the attitude of prayer. While our brother regrets a seeming indifference, we can not but believe there are many anxious souls who are longing to be taught "how to pray"—possibly too hesitant to express their desire thus to be taught, but consistently seeking to learn from our example. May our own personal attitude in prayer be of that sacred attitude of a devout child of God standing in the presence of his Heavenly Father, pouring out his very soul to the one in whom he believes and trusts.

—Ervin E. Young.

Delaware, Ohio.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

The young people's class of the North Heidelberg Sunday School, near Bernville, gave a very interesting and entertaining play before the children on Nov. 26. It was entitled "Dot, The Miner's Daughter."

Our children get much pleasure out of playing basketball in Knerr Auditorium, which is now fitted out for this purpose. They are also starting to show interest in dart baseball.

The Ladies' Aid Societies of Tohickon Classis have arranged not only to furnish turkeys for our Christmas dinner, but to supply the entire meal. I am sure the Bethany children are very grateful for this fine treat.

The children have written their letters to Santa Claus. I wonder whether Santa will be able to meet their desires?

NEWS OF THE WEEK

Mrs. Henry W. Elson

Parliament was opened Nov. 22 by the King of England, who, wearing his crown and adhering to ceremonial customs centuries old, read from the throne his message.

Revealing the chief point of difference on the war debt situation that developed between President Hoover and himself at their conference in the White House Nov. 22, President-elect Roosevelt made it known that he was opposed to the recreation of the War Debt Funding Commission, advocated by President Hoover, and that after his inauguration he would deal, in any further consideration of the debt question, with each foreign nation separately through existing diplomatic channels.

The White House conference Nov. 23 between President Hoover and the leaders of both parties in Congress emphasized almost unanimous Congressional opposition to postponement of the debt payments due Dec. 15, as well as to cancellation or to revision of the debt structure.

Two Americans, Terris Moore and Richard Burdsall, members of a party of 5 American explorers, scaled Mount Minya Konka, in Sikong on the border of Szechwan and Tibet, Oct. 28. It is believed they exceeded 24,000 foot altitude.

With the work of the battle monuments commission, which has kept him occupied in Europe for several years, virtually completed, General John J. Pershing has returned to the United States.

A report issued Nov. 24 by the committee on the costs of medical care in the country cited a rapid decline in the incomes of physicians during the depression and declared that even in the boom year 1929, half the American physicians received a net income of only \$3,800 or less.

According to a recent report, all Russia suffers a shortage of food. Two-thirds of the people are not expected to get sufficient allowances in the coming winter. The crops are far below 1931. The live stock has been reduced more than 50 per cent from 5 years ago.

Adolf Hitler's 2nd formal bid for dictatorial power was lost Nov. 24 on President von Hindenburg's summary refusal to consider him for the Chancellorship on any except a Parliamentary basis. The President declared he could not reconcile such an appointment with his oath of office.

Richard Brevard Russell Jr., aged 37, who on Dec. 5 will step from the Governorship of Georgia to the United States Senate, succeeding Senator Cohen, will be the youngest member of that body.

The bicentennial celebration of George Washington's birth ended Nov. 24, after 9 months of special services and memorial


activities. The official close was marked at Washington with the placing of a wreath at the base of the Washington Monument. The United States Bicentennial Commission will publish a history of the celebration, which brought to light much new material bearing on the life of the first President.

Speaker and Mrs. Garner have agreed to decline all social invitations except the official events at the White House, where his presence will be required, when he becomes Vice-President. They started putting their agreement into effect Thanksgiving Day by having a quiet dinner at their hotel and refusing a score of invitations.

Brazil by Presidential decree is to abstain from coffee-planting for a period of 3 years, since the new crop exceeds the probable exports.

Colonel Robert Edwin Olds, former American Under-Secretary of State, official of the International Red Cross and international lawyer, died suddenly in Paris Nov. 24.

Senora Dona Leonor Llorente Calles,



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wife of the former President of the Republic of Mexico, died at Mexico City Nov. 25. Senora Calles, who was the 2nd wife of General Calles, was only 27 years old and was married in 1929, two years after the death of his first wife. She had studied law at the University of Mexico, also dentistry and was a talented singer.

Colonel James D. Taylor, Infantry, U. S. A., who commanded United States troops in China during the critical period of the Japanese invasion of Shanghai last year, died in Washington Nov. 25.

Dr. Thomas Edward Finegan, former official of New York State Department of Education and Supt. of Schools of Pennsylvania, died at Rochester, N. Y., Nov. 25. He was 66 years old.

Messages from Premier Mussolini of Italy, President Machado of Cuba, and Acting Foreign Minister of Poland, on the closing of the George Washington Bicentennial Celebration, were made public recently. All these countries held exercises in honor of Washington during the period of the celebration.

Charles Lathrop Pack, president of the American Tree Association, reports that registrations of trees planted during the bicentennial in honor of George Washington had passed the 30,000,000 mark.

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Donal Buckley, a former Sinn Feiner and a small-town shopkeeper, has been appointed Governor-General of the Irish Free State. For many years Mr. Buckley has been a close friend of President de Valera.

The State Department has notified Poland and Czechoslovakia that the United States would expect the payments on their war debts Dec. 15, and that no extension of the moratorium could be expected.

Henry Ford, stricken suddenly with the first serious illness of his 69 years, underwent an emergency operation at the Henry Ford Hospital in Detroit, Nov. 26. They expect him out of the hospital in a short time.

The greatest progress in agriculture in many years in Palestine and the successful development of a working organization to lead youth into productive activity have been reported by the Palestine delegates to the 8th national convention for Jewish workers in Palestine.

The Rev. Dr. Francis Landey Patton, former president of Princeton University and also of Princeton Theological Seminary, who had returned to his native Bermuda upon his retirement as head of the seminary in 1913, died Nov. 26 in Bermuda. He was 90 years old and known as Bermuda's "Grand Old Man."

The first decrease in traffic fatalities in automobile history appeared in 1932 attributed in the main to the reduction in automobile registrations.

The National Child Labor Committee has announced the beginning of a widespread campaign to take more than 2,000,000 children out of industry and put them back into schools in order to make room for men and women who are in "desperate need of work." The Committee reports that more than 3,000,000 children 7 to 17 years old were out of school, more than 2,000,000 of them being gainfully employed, "while from 10,000,000 to 11,000,000 adults are in desperate need of work."

Employment of several thousand men through operation of the self-liquidating loan section of the reconstruction finance act has been reported.

The Governor of Arizona has declared that State's Prohibition law null and void, thus carrying out the mandate of the electorate at the Nov. 8 election.

The Persian Government Nov. 28 hurled a sudden challenge at Great Britain by announcing the cancellation of the Anglo-Persian Oil Company's concession, which covers 500,000 square miles in Persia's territory. The action was a climax to several years' dispute over royalties, arising from a heavy slump in oil prices.

Thirty persons were hurt Nov. 28 in Lwow, Poland, in anti-Semitic outbreaks.

Of the first 62 railroads to report for October, 33 showed increased net operating incomes compared with Oct., 1931.

BOOK REVIEWS

Service Book for Schools, by the Faculty of St. George School, Jerusalem. Macmillans, 1932, xiv and 194 pp. \$1.25.

What could be more appropriate than to name a boys' school in Jerusalem, so near the little town of Lydda, the place according to the legend where St. George was born, after that great saint of knighthood. Anyhow there it is, and there this book proves there is a faculty with the vision and artistic sense that enabled them to do a very fine job of building 35 services suited to the needs of boys and young people.

They feel the religious potentialities of all life, and the challenge in trying to make athletics, dramatics or literature, as religious a pursuit as are these services. With this fine wholesome idea carried out in a most excellent stateliness, one is delighted to find subjects indexed like, God, Prayer, The Presence of God, Faith, Immortality and the more usual subjects, but also Nature, Home and Friends, The Country, Things Beautiful, Self-Control, Joyfulness, and Generosity, with many others of equal suggestiveness.

Of course one wishes that there were more. But then they start one at once to make others, and the fine forms of praise, prayer and the suitableness of the hymns should inspire many others and unless we are too thoughtless, on a higher artistic and spiritual plane than would have been the case had we not read and reread this chummy and appealing book in its cheerful yet dignified leatherette covers of deep red.

C. H. R.

Doran's Minister's Manual for 1933, compiled and edited by Rev. G. B. F. Hallock, D.D. 702 pages. Price, \$2.50. Round Table Press, Inc., New York.

The Minister's Annual, Joseph M. Ramsey, editor. 620 pages. Price, \$2.50. Revell, New York.

Here are two hardy annuals. The first is issued for the eighth time, and the second for the fifth time. Each has its distinctive merits. You can pay your money and take your choice. Dr. Hallock is well known as a compiler of useful aids for the busy pastor. Mr. Ramsey is the editor of the "Expositor" and is brimful of suggestions, which cannot help prove useful to the minister in his various lines of activity.

If slavishly followed, either of these volumes might be a liability. If properly used, either will be found a helpful asset in the work of the ministry. All of us need urges from without "to stimulate the wells of thought" and we cannot help feeling that each of these books is worthy of being considered a "one-book library." E.

honor of some person or some great event. We observe Memorial Day in honor of our fallen heroes. We observe the 4th of July in honor of the independence of our nation. We observe Labor Day in honor of Labor and the workingman. We have Mother's Day in honor of our mothers, and we celebrate Christmas in honor of Christ. Therefore the day should be devoted to Christ. We do not properly honor Him when we use the day for our own pleasure and enjoyment. On this day we should remember Christ and make Him the center of all our thoughts and doings. In this way the true Christmas spirit is born in us and we can spread it among others.

The Christmas spirit is the spirit of love. "God so loved the world that He gave His only begotten Son." It was love that brought the Lord Jesus down. To spread the Christmas spirit we must create an atmosphere of love. Perhaps at no time of the year do the fires of love glow more brightly than at Christmas. Then if ever we are led out of ourselves and our hearts go out in loving affection to our friends. Christmas should also kindle within us love for Christ and for the things of His Kingdom. Not only should old feuds be mended and healed at Christmas, but we should also be reconciled to Christ. We should bring our gifts to Him as well as to our friends.

The Christmas spirit is the spirit of peace. The angels sang of "Peace on earth, good-will to men." There is so much of misunderstanding, of hatred and strife, of bitterness and rivalry in the world. It is wonderful that we can have a day devoted to peace. This peace is of a three-fold character. It is a peace with God. It is a peace with our fellowmen, and it is also a peace within ourselves. Jesus is called "The Prince of Peace" and His last legacy to His disciples was Peace.

The Christmas spirit is the spirit of joy. We sing, "Joy to the world, the Lord is come." The very air is vibrant with joy and gladness. We are told to be "merry." We hear the note of joy in the carols and songs which we sing. Joy dwells in every heart, especially in the young. Children are blithe and happy and stand on tip-toe of expectation. Let no note of sadness steal into our Christmas observance. There is so much of sorrow and care in the world these days men are distressed and their hearts faint for fear, but let us be happy on Christmas. Let us remember that He who came to bring us joy had not where to lay His head, but had to be cradled in a manger bed. Let us remember, too, that there is an inward joy that cannot be taken from us, even though we have little of this world's goods. Real joy does not depend on the abundance of the things which we possess. If our hearts are the Christmas stockings which we hang up for Christ to fill with Himself, we shall be happy indeed and our gift will be great.

The Christmas spirit is the spirit of sharing. Christ shared His life with us. That is the meaning of the Incarnation. That is what it means when the Bible says: "The Word was made flesh and dwelt among us." Christ shared His nature with us and filled us full of His own spirit. Christmas should teach us not only to share presents with each other, but far more to share our lives, our experiences, with one another. If Christ has been born within us and we have found Him precious we should share this experience with others. Thus Christmas becomes a real missionary festival.

Now this spirit must be scattered abroad. We do this by the songs we sing, by the attitude towards life which we take, by helping others who are less fortunate, by proclaiming the good news to all the world and by preparing His room in every heart. The real Christmas is not a day in the month of December, but it is a spirit. If we have Christmas in the heart we can have Christmas every day. Christmas always comes when Christ is born within us.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Sunday, Dec. 18, being Review Sunday, no notes are furnished.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Dec. 18: Spreading the True Christmas Spirit. Phil. 4:14-19.

The topic seems to imply that there is a true and a false Christmas spirit. The false Christmas spirit is that which we see so generally all around us at this season of the year. The world has so largely commercialized this great festival of the Church that the real nature thereof is overshadowed by other features that have been introduced. Christmas for many peo-

ple means very little more than the Christmas tree and the tinsel, the purchase and the exchange of gifts, the feasting and the frolicking. It means Santa Claus and merry-making. The old Saturnalian feast is revived on the part of many. This type of Christmas spirit is exceedingly contagious. It has spread with alarming rapidity and holds the bulk of our population in its grip. It is needless to say that those who see nothing in Christmas besides this lose its real meaning and significance.

There is a true Christmas spirit. While it has taken the place of the Roman Saturnalian festival, it is a great religious festival. It is the day and the season set apart in commemoration of Christ. It is Christ's Day. We have a number of days during the year which are set apart in

GRACE REFORMED CHURCH,
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A TWO YEAR RETROSPECT
(See Cover Page)

Grace Reformed congregation of Shippensburg makes no claims as to having buffeted the very severest of the storms brought on by the recent period of material and spiritual deflation, but in the past two years it has had to meet its share of sufficiently trying ones. Happily the results have not spelled anything like defeat, for a record of this period reveals a sizeable list of victories—a list which becomes more and more impressive as certain inherent difficulties are brought to light.

Grace Church is not situated in an industrial community such as would normally realize the greatest possible material benefits from boom years. Rather is the prevailing element agricultural; not only the earliest to suffer effects of depression but also the one hardest hit by successive seasons of drought. Moreover, the common recourse to make up for both spiritual and material deficiencies by membership drives is practically discouraged by the presence of six major denominational Churches in a community of relatively small population.

On this background are placed the accomplishments of a membership of slightly over 300, together with those of its Church School and other complementary organizations. General indebtedness on property in these two years has been reduced by almost \$5,000, plus interest paid exceeding \$2,000. Resulting largely from the annual Every Member Canvass, a total budget of \$8,400 was raised for congregational purposes; and for benevolence, over \$3,000, including apportionments paid in full, for \$2,600. Special offerings were contributed for the causes of Home and Foreign Missions and for Hoffman Orphanage. In addition to the monetary contributions referred to, more than 900 quarts of canned fruits and vegetables were shipped to the Littlestown institution. Much credit must be given by the congregation as a whole to the various organizations which added so much and so materially to its life blood. For example, the Church School alone, including the efforts of the organized classes in it, paid into the treasuries of the Church over this two-year period pledges and contributions totalling \$1,441—this with a spirit of willingness that admits of no dollar-and-cent estimate.

In this class are to be found two real sources of pride—the Junior Congregation and the Junior Choir. The former with a membership of 40 and having its own regularly constituted organization, paid into the building fund \$120, through its department in the Church School. During the past year recognition was given of 13 perfect Church attendance records established by its members. The choir, a natural stepping-stone into the senior choir, is responsible for special music at all regular evening services, and in the pursuit of that task has set a fine mark in interest, ability, and dependability.

The Women's Missionary Society naturally has filled an important place, especially in its emphasis on benevolent education and stewardship, which emphasis in these two years netted a total benefaction of nearly \$600. It has made of its reading course a striking success, far outdoing every other society of the Classis in reading missionary literature. The Girls' Missionary Guild, though an understudy of the W. M. S., has not failed in recognizing and carrying out its own distinctive purpose and work. Perhaps its outstanding achievement is the spirit which has made it possible, in the last few years, to defray expenses of member delegates to the Hood Conference.

The Mite Society, more concerned with the local needs of the congregation, blazed the trail in a magnificent way toward the reduction of congregational indebtedness. As the result of considerable and persistent

effort, it has been able in this brief period, to pay over \$700 on a building pledge. Unfortunately, this group, in September of 1931, suffered the loss of its president, whose unstinted service and enthusiasm was in many respects the source of inspiration for the society.

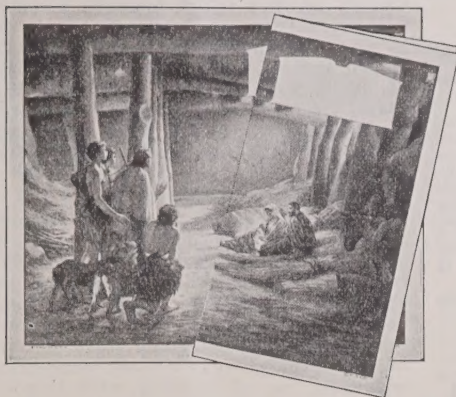
During this same period the losses in the membership of the congregation, sustained through natural causes, exceeded by one the number gained. Seven of the sixteen members lost were taken by death. Eight of those gained were received by confirmation.

In mourning for all of those upon whom was placed the hand of death, note must be made of the chairs made vacant in the body of the consistory. Two loyal members were taken—first an elder and then a deacon, both from the fields of outstanding service.

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REGISTRAR,

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established a wide circle of friendships; and being a lifelong member of Grace Church he was called upon to fill many important posts of duty. Not only had he served as superintendent of the Church School and as deacon, but at the time of his death he was teacher of an Adult Bible Class, an elder and congregational treasurer—offices which had been in his trust for many years. As delegate elder he had frequently represented Grace Church at Classical and Synodical meetings.

Deacon Herbert A. Allison, proprietor of an extensive fruit and dairy farm, was overcome by monoxide gas on Feb. 11, 1932, in his 47th year. Thus an accident drew the curtain early upon a life of energetic activity. He was an exporter of fancy fruits, dealt in high grade stock, and was officially connected with all local grange organizations. Yet along with these demands upon his time he was able to devote himself to the Church. For ten years, until his resignation in 1930, he was superintendent of the Church School. At that time he was elected deacon and to the filling of that office he gave his interest and efforts with characteristic zeal until his untimely death.

The personnel of the Consistory now responsible for the general administration of the Church is as follows:

Elders: Samuel K. Clever, Clark J. Shulenberger, Aaron A. Book, L. P. Teel, Edw. B. Foglesanger, J. Brady Smith.

Deacons: Guy Kitzmiller, R. Bruce Clipinger, David E. Rummel, Edward C. Keefer, Harvey Hoy, Ralph W. Pague.

NOTES ON A WINNING CAMPAIGN

(Continued from Page 2)

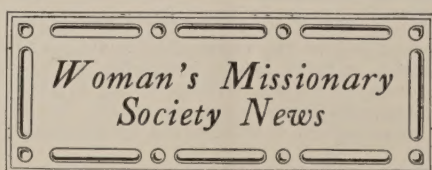
be made a complete success. Rev. Roy E. Leinbach sent word to the Harrisburg meeting, from Carlisle, that his Church would be represented by at least a half dozen units.

Reports of progress in Zion's Classis, of Potomac Synod, were given at a meeting held at the home of Rev. Howard F. Boyer of West York on Dec. 5. A report meeting for the workers in the Lancaster Zone will be held at St. Peter's Church, Lancaster, at 7.30 P. M. on Tuesday, Dec. 13, and a report meeting for the Harrisburg Zone will be held in Salem Church, Harrisburg, on Tuesday, Dec. 20, at 10 A. M.

Dr. Charles E. Schaeffer presented the Plan to members of the Church in Mercersburg recently and reports an enthusiastic response both as to the campaign itself and the plan adopted by the Board to meet its obligations.

To date subscriptions have come in from the following Reformed centers: Allentown, Bath, Bethlehem, Cherrysville, Collegeville, Coplay, Easton, East Greenville, Fleetwood, Frederick, Md., Fullerton, Germansville, Hazleton, Harrisburg, Lancaster, Indianapolis, Ind., Lebanon, Lehigh, Madison, Wisconsin, Mt. Bethel, Myerstown, New Ringgold, Northampton, Pen Argyl, Pennsburg, Philadelphia, Pottstown, Reading, St. Joseph, Missouri, Slatington, Stroudsburg, Tiffin, Ohio, Summit Hill, Lansdale, Danville, Albertus, Fogelsville, Lewisburg, and Snyder.

—Edgar W. Speer.



Helen B. Ammerman, Editor
1331 Center St., Ashland, Pa.

It is distressing to boil down all the good news that is sent to me, but allotted space requires it.

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President.

Fine Reports of new organizations in 1932 from 3 Classes—Lebanon 8, Maryland 3, Philadelphia 3.

Notice. Miss Winifred Hulburt, author of "Indian Americans", will be in New York Feb. 5-28, and will be available for speaking and teaching engagements. Address R. D. 2, Farmingham, Mass.

Miss C. Kerschner's "Hum Dinger" Society, Spring City, reports: "At the T. O. Service the largest offering in the history of the organization was received. The play, 'Kindles a Fire', was so well rendered that it was repeated in Phoenixville." Four societies of Chester Co. participated in an all-day study class in St. Vincent Church; 32 attended. Supt. Stucki sent a consignment from the Winnebago School of bas-

kets, many of which were sold. At the noon box luncheon orange colored canoes full of nuts were given as favors to each guest. Popcorn instead of maize was served.

Copied from a Letter: "Our missionary ladies are the salt of the Church. 27 attended the regular meeting on a stormy night. At the T. O. Service 'The New Movement Bible Class' of young ladies will aid in the program. 'Lunch Out' has been chosen as the class song and our class president will direct us until we make the rafters sing. The class is presenting a Christian Flag to the Church."

The G. M. G. and W. M. S. of Selinsgrove, Pa., conducted the Home Missionary Day program in the Church School. Miss Greisemer spoke on "Our Mission Among the Winnebago Indians," Miss N. Gemberling read the Scripture, solos and songs with missionary spirit, a dialogue "Whose Box Am I?" by Misses Meyer and Ditzler, a home mission poem, stressing "The Time of Need" and a liberal offering, and prayer composed an ideal program.

From McClure, Pa. The Gertrude Cogan W. M. S. entertained the G. M. G. at a 6 o'clock dinner; 34 attended. A business session, when a letter from Mrs. Schroyer, of Japan was read expressing thanks for gifts sent to the kindergarten work was followed by a service in the Church, where a T. O. program in charge of the counselor, consisting of pageants, duets and a history of the societies was rendered. The offering amounted to \$101.22.

Phila. Classis held its fall meeting in Norristown. Subjects of morning and afternoon devotions were faith and love. An important business item was the formation of a visitation committee to meet with every local society in its regular meeting. At present every Church in this Classis is organized under the W. M. S. and such a plan will keep the love flame burning. Dr. Bartholomew, in his message on "Promises and Prospects," spoke with power and optimism, pictured the unaccomplished task, and sounded a call to greater faith and service. Dr. Noss, in his address on "Rural Japan," said last year he explained, in a letter to Dr. Bartholomew, the perplexing and financial problems. The reply was, "It is God's work, He will take care of it." What trust! We all need more of it as true stewards. This man of God, with unshaken faith, walks far in advance of us. God reigns, let us march onward.

The W. M. S., Frackville, Pa., held its T. O. Service Sunday evening with a snappy and impressive program. All members except 3 were present. Mrs. Mucklow presided. Miss Ammerman was the guest speaker.

W. M. S. Institutes. Maryland Classis convened at Westminster with a pleasing attendance in spite of inclement weather. Mrs. Anewalt presented the literature and urged continuance of high standards maintained in the reading course. Mrs. Beck was the inspiring missionary speaker.

G. M. G. Institutes. West New York Classis met in Buffalo. It has 7 Guilds, all of which participated in the program suggested by Miss Heinmiller, and discussed the attitudes of good world builders. The 5 races were represented by Misses Matter, Huetter, Moetter, Kroll, and Koch. Refreshments were served by the W. M. S. of Jerusalem Church.

Maryland Classis met in Westminster. Every Guild in attendance assisted in the program. The new Frederick Guild sent 3 delegates. Miss Hinkle's messages were very helpful.

SUMMER LETTER FROM A VETERAN WORKER

The following letter was received last summer by Dr. D. B. Schneder from Rev. T. Miura, pastor at Sakata in Yamagata Prefecture, Japan:

"Your kind and good postal card has just come to hand. Many thanks for the

same. Very glad to hear that you are well. We are well too. And we have been having the busiest and most joyous time. Early in this month (August) we held a seaside school, that is, a Bible Study School, in a grove near the beach for five days. It was held from 8 o'clock in the morning till 5 in the evening. An average of 83 attended every day. Then on the 8th and 9th the Yamagata Prefecture Pastors' Association met here. Then early the next morning (5 A. M.) 73 post office officials and clerks and telephone girls had a Christian service in our Church, and I preached the sermon. They have had such a service every summer for the last three years. I have been speaking monthly for 21 years at the Sakata post office. A Farmers' Gospel School was held in a grove at a nearby village for three days and evenings early this week. There I was invited by a school principal to speak to the students of his school, and I spoke for two hours to about 500 people.

In thankfulness for the Father's rich blessing, I can report that our work is going on well, especially since the Kagawa meetings of last May. Our Church and prayer meeting attendance has increased by nearly 50 per cent. Please remember our work in your prayers.

Thanking you again, I remain,

Cordially yours,

Tetsuzo Miura."

OBITUARY

MRS. CAROLINE TESKE

Mrs. Caroline Teske, a member of the First Church, Plymouth, Pa., died Oct. 31 at the ripe age of 78 years. She had been a member of the First Reformed Church for 38 years. She had not missed a Sunday School session for 5 years. She had been in good health up to about a month ago, and then she was stricken with an affection of the heart which resulted in her death.

She was the mother of 7 children, 5 sons and 2 daughters. Two of the sons are ministers in the Reformed Church: Rev. Gustav A. Teske, pastor of St. John's Church, Larimer, Pa., and Rev. Frank W. Teske, pastor of St. Mark's, Easton, Pa. Another son, Mr. Emil H. Teske, is an elder in the First Church at Plymouth. He has held that sacred office for 30 years. Mother Teske was a very faithful attendant at the Church. Very seldom did she miss a Sabbath, and since she has gone we have missed her very much.

She was buried from the Church on Thursday, Nov. 3. The funeral services were in charge of her pastor, Rev. H. Neilson Spink. The sermon was preached from the text, Rev. 14:13: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

H. N. S.

JAMES M. SCHAEFFER

James Monroe Schaeffer, for many years a member of St. Paul's Church, Sacramento, Pa., died at his home in Spring Glen, Schuylkill Co., Pa., Nov. 11, at the age of 65 years, 3 months and 22 days. He was in ill health for the past six months, suffering from malignant cancer. His wife and one daughter, as well as his aged father, survive. Mr. Schaeffer was an active and esteemed supporter of the Church. For 15 years he served as the efficient secretary of the Joint Consistory of the Deep Creek Charge, and as a deacon of St. Paul's. For the past two years he served as an elder, which office he fittingly held to be a sacred honor. As a man of wide experience and faithfulness, his advice was frequently sought on matters vital to the Church and the community. He had the honor of serving on the Board of Education of his township (Hubley) for several

terms. For six years he had been engaged as a school teacher in Upper Dauphin Co. For more than 20 years prior and up to the time of his illness he never lost a day at his place of employment with the Susquehanna Collieries Company. A medal for faithfulness and dependability was awarded him several years ago by this company. Funeral services were held from his late home, with further services in St. Paul's Church. Interment was made in the Sacramento Cemetery. His pastor, Rev. H. J. Naftzinger, officiated. He was assisted by Rev. D. I. Sultzbach, Ph.D., a relative and former student of Mr. Schaeffer. N.

MRS. ISADORA HINKLE

Mrs. Isadora Hinkle, 68, died on Nov. 8th at her home near Ashland, Pa. She had been in poor health for a year or more, but not confined to bed until two weeks prior to her death. Born in Girardville, a daughter of George and Caroline Hadesty, she later moved to Gordon and then to her late home, where she spent the remainder of her life, a period of 44 years.

Forty-nine years ago she was married to Samuel Hinkle. She was one of the most loyal and faithful of the members of St. John's (Kimmel's) Church, near Ashland. This congregation not only mourns the loss of an esteemed member, but will also miss the inspiration of a good Christian mother.

She is survived by her husband, for many years an elder of St. John's Church, and 10 children, 4 sisters and 2 brothers. The funeral was held on Armistice Day, with services in St. John's Church. Her pastor, Rev. H. J. Naftzinger, was in charge, and was assisted by Dr. Allan S. Meek, who was conducting a Preaching Mission in the Deep Creek Charge at the time. Interment was made in Kimmel's Cemetery. N.

DR. CHARLES H. RIDENOUR

MRS. MAY ELIZABETH BRIDIGUM

Dr. Charles H. Ridenour, a prominent dentist of Rockwood, Pa., died Nov. 10, at the age of 44 years. Dr. Ridenour was a member of Trinity Reformed Church and a Sunday School teacher, where he will be missed. He was born in Rockwood and received his education in the local schools and later matriculated at the University of Pittsburgh, graduating from the dental school. He was a member of the Masonic Order, Somerset Lodge No. 358. He is survived by his widow, one son, Charles, Jr., and one brother, of Garrett, Pa. Funeral services were conducted on Nov. 12, at the home, by his pastor, Rev. A. S. Kresge, who was assisted by Rev. W. Berkebile, of the Brethren Church.

Mrs. May Elizabeth Bridigum (nee Knable), was born Nov. 14, 1870, and died Nov. 14, at the age of 62 years. She was united in marriage to Lewis H. Bridigum in 1893, and was a life-long member of the Reformed Church at New Centerville. She was a good wife and mother and a kind neighbor. She is survived by her sorrowing husband and one daughter; also by 5 grandsons, and one brother, Rev. J. C. Knable, of Kutztown, Pa. Funeral services were conducted in the home, Nov. 16, by her pastor, Rev. A. S. Kresge, assisted by Rev. H. L. Logsdon, a former pastor, and Rev. Mr. Hamilton, of the Brethren Church. Her body was laid to rest in the New Centerville Cemetery. A. S. K.

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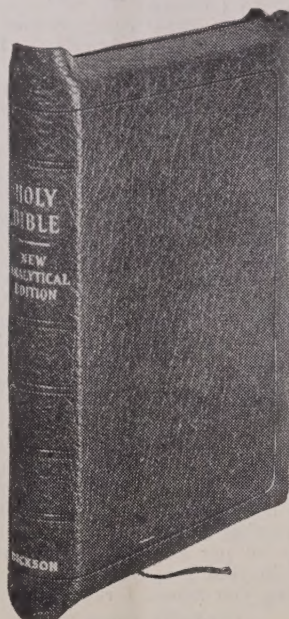
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GENESIS 22:1

CHAPTER 22.

1 Abraham is tempted to offer Isaac. 3 He giveth proof of his faith and obedience. 15 He is blessed again. 20 The generation of Nahor to Rebekah.

AND it came to pass after these things, that God did tempt [prove] A'-brā-hām, and said unto him, A'-brā-hām: and he said, Behold, here I am.

1 Co. 10.13; He. 11.17; Jam. 1.12; 1 Pe. 1.7.

EXODUS 5:18

18 Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale [number] of bricks.

19 And the officers of the children of Īs'-rā-ēl did see that they were in evil case [were set on mischief], after it was said [when they said], Ye shall not minish [diminish], ought from your bricks of your daily task.

Facsimile of type showing corrected renderings in brackets and references after each verse.

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